

THE PILGRIM

VOL. 6

JANUARY, 1959

NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

GOD OUR REFUGE

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home:

Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

A thousand years in thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time like an ever rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

Our God, our help in ages past,
Our hope for years to come,
Be thou our guide while life shall last,
And our eternal home.

—Isaac Watts, 1719.

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

THE SIGNS OF HIS COMING

"For as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:38.

During Jesus' ministry on earth, he commonly spoke of himself as the Son of man. And so the prophesied "coming of the Son of man" in our text has reference to that great and notable event, which perhaps in the very near future, is to break upon the earth, when Christ our Lord, in Regal splendor and glory of God the Father and all the holy angels, will return again from heaven to earth.

These words of Jesus, found near the close of Matt. 24 (verse 38), appear as a concluding warning in connection with a number of other signs which Jesus foretold in the proceeding verses, would precede and accompany his "coming." In this text we are told that his coming will be at a time when the attitude and conduct of the people of the earth will be as it was in the days of Noah, when God destroyed the earth with a flood.

"For as the days of Noe were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

What little history we have of the days of Noah before the flood is contained in a few verses in the sixth chapter of Genesis, and that revealed by Jesus in this text, and several other statements by New Testament writers. But brief as the account is, it is most comprehensive, and reveals that they were terrible days. Jesus, who was an eye witness of them, says, "They were eating and drinking, marrying and giving in marriage," indicating that it was a time of great prosperity and pleasure seeking, and careless

living, because "they knew not. . . until the flood came and took them all away."

Gen. 6 indicates that the "marrying and giving in marriage" of which Jesus spoke were unholy and unlawful marriages: the "sons of God" took wives of the "daughters of men" of all which they chose—the same as is done today, when the divorce rate is admitted to equal one third of the marriages, and is increasing rapidly. The inference in Gen. 6 is that the "giants" and mighty men of renown" were the product of these unholy, mixed unions. They may have been renowned for their physical strength and prowess. Whatever they were, it is said of them that "every imagination of the thoughts of their hearts was only evil continually. And they must have been violent men because it is said, "the earth was filled with violence. . . and behold, it was corrupt: for all flesh had corrupted his way upon the earth. The unparalleled wickedness of the days of Noah before the flood can only be understood in part by the fact that "it repented the Lord that he had made man on the earth, and it grieved him at his heart." And by the drastic and total means which he employed to destroy it.

Thus the days of Noah, before the flood, were days of opulence and pleasure seeking, as it is evidenced on every hand in our time. They were days of violence and unlawful marriages, of "sex" and licentious living, as appears daily in the news in our time. They were days of impenitence and wilful ignorance of God's laws and holiness; days of impending judgment; but not without warning, because we are told that Noah was a "preacher of righteousness"—he may have preached to them an hundred and twenty years. They were days when the longsuffering of God waited while the ark was being prepared for the salvation of the human race. How defiant and impenitent they must have been, because Jesus says they continued their wickedness until the day that Noah entered the ark, "and knew not until the flood came and took them all away."

It was matured wickedness, for these ungodly characters were already entrenched and prospering

in the time of Enoch who lived more than 800 years before. Enoch testified of the wickedness of his time and prophesied of the same coming of the Lord of which Jesus warns, when he said, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

The population of the earth in Enoch's time and before the flood was probably predominantly the descendants of Cain. There is no record of any posterity of Abel. Adam was 130 years old when Seth was born, whom Eve said God had given to her instead of Abel whom Cain slew. Seth was 105 years old when Enos was born, which was 235 years after creation: Then began men to call upon the name of the Lord. This strongly infers that from the death of Abel to the birth of Enos the people of the earth were out of communication with God.

Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. There he begat a son and built a city and called it after the name of his son Enoch. Of his posterity came Lamech who was a murderer like his fore-father Cain. He married two wives (introduced polygamy) of whom were born three sons, who pioneered in the three principle occupations of humanity, viz: agriculture or stock raising, industry, and entertainment. Gen.4:20-22. Cain was resentful and rebellious toward God, and when God pronounced sentence upon him he said It is greater than I can bear; probably meaning that he considered it unjust. And in such a state of mind there is no reason to suppose that he would teach his children to know God or regard him as good. Thus we see the awful result which the original sin brought upon the children of Adam through Cain who were the first to populate the earth. These probably would answer to the "seed" of the serpent (Gen. 3:15) and may be the generation referred to in the phrase "the daughters of men" (Gen. 6:2), and the "sons of God" may have reference to the children of Seth who probably were greatly in the minority and were lured away from God by pretty women

of ungodly origin and influence.

In our text, Jesus adds additional light to the Genesis account of the days before the flood. They were "eating and drinking" and "marrying" wives of all which they chose. probably it was the same kind of feasting and reveling and drunkenness as in our time. Only a generation ago, those who divorced and married other wives were held in dishonor by society in general, and as transgressors of God's law by Christians. But in less than fifty years these have won the respect of society and the tolerance of a large majority of churches and churchmen. The actors and entertainers and social leaders of our time are literally taking "wives" of all whom they choose.

Surely violence also fills the earth now as it did in the days before the flood. Murder and rape and killings and fightings and brutality of all kinds is front-page daily news and has become so common that it is no longer shocking, except when it is a close relative or friend. Magazines, fiction books, radios, television and movies feed this wickedness, daily, into the tender minds of innocent little children and growing youth for entertainment. Law officers, judges and churchmen cry out against these crimes, but dare not, and perhaps cannot, now, remove its causes, because the hearts of the people are unconverted, and they are not willing to seek after God and forsake the pleasures of sin. These are signs of the "end" and that the coming of the Lord is very near.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." II Thess. 2:8-12.

There is no injustice here and God cannot be blam-

ed for forcing a decision in this, because there is no middle ground. The choice is freely and rightly left to the individual who must accept the consequences for the choice made, and whose only safety lies in loving and receiving the truth. To not love the truth is to expose the heart to a lie. And to take pleasure in unrighteousness is evidence of a lack of love for the truth, and inviting that Wicked one to come in.

Who cannot see that the days in which we live are like the days that were before the flood? when the ungodly are vastly in the majority and prospering in in sin, having the predominating influence in social and governmental affairs about us. And the "sons of God" looking on with admiration, forget their holy calling and solemn warnings of Jesus and the apostles to not be hardened through the deceitfulness of sin, and with an evil heart of unbelief depart from the living God; but, "Be thou faithful unto death, and I will give thee a crown of life; hesitating at first, and then more readily cast off the restraining holds of the Spirit of God and join the moving careless masses of lovers of pleasure, more than lovers of God, to the very day "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day. II Thess. 1:7-10.

Perhaps every type of wickedness practiced now has been done in ages past since the flood, and many men in those ages have been as wicked as any that can be found now. But its extent and potential for engulfing the whole human race has not been since the days of Noah until now.

"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore, for ye know not what hour your Lord doth come. Blessed is that servant whom his Lord when he cometh shall find so doing.—D.F.W.

THE BROADWAY

By J. I. Cover

"For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Matthew 7:13.

The wide gate, and the strait gate are but a turn of our steps apart. It is so easy to enter the wide gate, for the corrupted view of the carnal mind, and the enticing ways of sinning, or neglect to do the right, all this and to enjoy the pleasures of sin, though for a season; quickens the step and pace along the downward, broad way that is definitely set and established for all sinners. To continue on the Broadway to the end of our earthly life, God has spoken the decree, It "leadeth to destruction." The divine principles taken into our lives, quickened by the Holy Spirit leads to Life. The opposites, Turning from the Truth, unbelief, Entering the service of sin, engaging in evil works, death, and eternal judgment, seals the doom to the destruction of all who continue upon the Broadway, for the devil has traveled the Broadway, and inspires all evil thoughts and deeds. There are three steps to life; desire, obedience and righteousness. Three steps to destruction; lust, sin, and death. Mat. 7:7, Rom. 6:16, James 1:15. Those who enjoy the pleasures of sin also partake of its horrors and remorse. On the Broadway every evil thought, and action is encouraged, and the attempt is made to use also the good virtues and blessings of God. The Broadway leads through natural death, to the judgment day, and to the final end Destruction, The Second Death. God's mercy and grace has made it possible to leave the Broadway by repentance, turning back upon sin and there is before us the strait gate and Narrow Way. We need not continue to travel upon the Broadway until it is too late, for then death would rob us of the means, and opportunity to return and live. The promises of God and the gift of Eternal Life allows the Spirits of just men to be made perfect by the freedom of choice, and by this same freedom, to enter and continue upon the Broadway brings an end to

the individual as a complete body, soul and Spirit,
which we hope to prove by the word of God.

Broadway of evil death and doom,
Destruction's way unto the tomb;
The slippery, slimy way of sin,
For devils legions, kind, and kin.

Behold the leader hastens on,
And cheers each duped, and cheated pawn;
With sinful pleasures, evil treats,
Husks which the swinemen daily eats.

Mankind goes on with eager pace,
Along this fearsome, downward race;
And turns his back upon the light,
To follow darkness, death and night.

God's blessings coming from above,
Reveals his mercy grace and love;
Calls man to leave this sinful way,
For life, and bright eternal day.

Repent before it is too late!
Abhor this sinful, dooming fate;
The day of grace may soon be o'er,
And God shall say "Time is no more."

For life or death, and end of way,
Will meet at the great judgment day;
Eternal life, eternal light;
Or Second death, eternal night.

—Star Route Box 1160, Sonora, Calif.
Next: REPENTANCE FROM DEAD WORKS.

We who are Christians are too flabby in our interests. We have time for everything for which those who are not dedicated to the cause of Jesus have time. We have money to spare for all the things that others surround their lives with. And we are hoping to seek and serve the kingdom with spare money and spare time. It can't be done.—Selected

WHAT IS THE FAITH?

It is important to consider, in connection with the preservation of the faith, What is the faith? We have all seen a child jealously guarding a collection of strings and stones and old bottles. Or a pup bristling over a well-cleaned bone. If the Christian faith is an assortment of superstitions, opinions, meaningless creeds, and empty mummery, then it isn't worth guarding. The sooner one throws overboard much that is held as faith in our world today, the better.

It is not a question of MY faith or YOUR faith. We ought to have tolerance and respect for one another. But tolerance and respect are not the same as faith. Faith is concerned with truth. The only motive for evangelism is an assurance of truth. One rallies to an earnest defense only of what one believes with all his heart to be true.

Christians hold the Christian faith. What is that?

Christians are believers in Christ. What did the first Christians believe when they said they believed in Christ, when they said they were His disciples? Let's go back to the historic situation. We remember how they were drawn to Him, one by one. As they walked with Him, watched His deeds, heard His words, sensed His matchless personality, their faith in Him gradually grew. They came to accept Him for what He said He was—the Son of God, and the Messiah. Then their faith went into eclipse in the apparent defeat of His crucifixion. But it came back with a mighty resurgence after they were witnesses of His resurrection. Then under the power of the Spirit came the mighty preaching which created the wide-spread New Testament Church.

What did they preach? Bible students summarize their message in the Greek word KERYGMA, a word which we do well to get into our vocabulary, for there is no good English equivalent. This word is used in Rom. 16:25—the "KERYGMA of Jesus Christ"; (Faith of Jesus Christ) also in II Tim. 4:17—"that the KERYGMA might be fully known"; also in Titus 1:3—"the KERYGMA with which I have been entrusted." What was the KERYGMA?

It was the message, rather than the act, of preaching.

The KERYGMA was a series of facts, of happenings, that involve Christ. In various passages in Acts we see what the chief content of apostolic preaching was: 2:22-24; 3:13-15; 4:10; 5:30-32; 10:36-40; 13:28-30; also Rom. 1:24; I Cor. 15:3, 4. The Gospels, especially the first three, tell us what the early Christian message was. The KERYGMA was a story of things that happened. It was not a philosophical editorial of opinion, but front-page news. It told of facts, fully authenticated by many witnesses. These facts were told from person to person, passed from eye-witnesses, to others, handed down to people of other places and another generation. This story was the chief element in the Gospel which was preached and was accepted by multitudes.

The KERYGMA was an oral message, not a written one. Some might think that the New Testament missionaries went about handing out Gospels. But there were none to hand out. The first books of the New Testament to be written were some of the epistles of Paul. Our faith does not come from some mysterious book uncovered somewhere. No book created the facts of the KERYGMA. The facts created the Book. For God did see fit to direct through the Holy Spirit the writing down of the KERYGMA in the books which make up the New Testament. That was a necessity for us of later generations. The method is described in the preface to Luke's Gospel—1:1-4.

What are these facts of the KERYGMA? The first is that God sent the Promised One, as a fulfillment of prophecy, to accomplish a divine task among men. This coming was an invasion of history by the Eternal. "The powers of the new age were breaking into history." God appeared among men.

The second fact is that Christ was God in human Flesh. This He claimed to be, a claim that was proved by His miracles: the incarnation, power over nature, over disease, over death, over demons, and the greatest miracle of all, His resurrection. His deity was demonstrated also by His sinlessness. The great

Christology passages, such as those in Colossians and Philippians, set forth the deity of Christ in positive notes. The early Christians preached that Jesus of Nazareth was very God. Here was no slowly developing mythology, but a remarkable faith in a contemporary.

The third fact was that this divine Jesus died a redemptive death upon a cross. He went this way of ignominy and suffering on account of the sins of men.

But, announced the KERYGMA, He was not conquered by death, for He rose from the grave, thus finally establishing His deity, completing redemption, and conquering man's last enemy. Through His death and resurrection He became the Saviour of the world.

The apostles also taught that Christ is Lord as well as Saviour. "It is the PRESENT Lordship of Christ, inaugurated by His resurrection and exaltation to the right hand of God that is the center of the faith of primitive Christianity," says Cullmann. Lordship goes beyond mere Saviourhood.

Another fact of the early KERYGMA was that Christ's teaching and example led His disciples to a way of life that is revolutionizing and most demanding. This high way of holy living is a rock of stumbling to one who follows the dictates and the conventions of a faithless and cowardly world. It says "This do" to a world which says, "It won't work." The way of love which Christ taught and illustrated is an example. Even many Christians try to divorce "spiritual" life from the personal and social implications of the demands of Christ and the great ethical teachings of the Gospels and the Epistles.

Lastly, the early Christians taught that Christ will return to judge the world in righteousness. This will be another climatic invasion of history by the Eternal.

Thus THE FAITH is Christ: all that He is, all that He has done, all that He has said. This faith is simple, related as it is to a historic person and to historic facts. But it is also eternally complex and difficult, as those who accept it endeavor to follow it in all its ramifications of thought and action.

We ought to ask ourselves whether the faith we are preserving has any distinctive elements that enable us as a church to make a contribution to a world which is choking in paganism, immorality, secularism, and sentimental "religion." Certainly much of our faith we hold in common with other evangelicals. But our fathers whose faith we are endeavoring to preserve, did stand for some things beyond the Reformers, who are the fathers of Protestantism. They accepted the divine demand for a separated and holy life. They took up the cross of self-denial, even when it cost their lives. They abjured revenge, litigation, and war, and showed love for enemies and persecutors. They made fellowship in Christ a genuine brotherhood.

When they spoke of The Cross, they spoke of more than Christ's accomplished redemption for us. They believed in the necessity and the efficacy of Christ's Cross. But they emphasized the great neglected truth that Christ asks us also to take up a cross. It is in making Christ our Lord as well as our Saviour that we speak our distinctive evangel today. We argue the relevancy of the first two-thirds of the Gospels, and of the great ethical demands of our Lord and the apostles. The KERYGMA which we hold is a Lord undivided by faith and practice. "For me to live is Christ." That means all of me and all of Christ.

The Christian faith calls for a personal espousal, a personal commitment, a personal consecration. Then THE faith has become MY faith.

—Adapted from Gospel Herald, 1953.

SUBSCRIPTION RENEWALS

On the outside of your mailing envelope appears the date your subscription expires.

For your convenience a self-addressed envelope and renewal form is inclosed with this issue. We thank you for your past subscription and interest, and hope for your renewal for 1959. Wishing the grace of God upon all our readers for a prosperous and happy New Year.— THE PILGRIM

WHAT IS LIFE?—MATT. 6:19-34

It may seem a bit trite to ask, "What is life?" but sometimes the stalest of subjects will stand a little further study. Some questions are new and vital to every generation, and life is one of the great mysterious question marks that has baffled the rich and the poor,—the beggar and the philosopher, ever since time began.

A man's answer to this question determines his ideals and the individual notion of what is worth while, for our idea of life is bound up with our notion of what is the greatest treasure. We sometimes surmise that treasures are forbidden things,—especially for Christians,—but a second thought will certainly help us to understand that our Master rather advises us to make an effort to get on in life, and, in the exercise of good business judgment, lay up for ourselves treasures where they will be secure. If we appreciate real values we will not be as anxious to risk our all on the wild-cat ventures of earth as to invest our treasure in the indestructible securities of heaven.

There is a fundamental reason why a man's treasure should be of the right sort. You can tell one's occupation by his talk, for a farmer's favorite theme is farming; the business man talks of his business; the professional man cannot avoid a reference to his profession, and if a miser speaks at all, it will, most likely, be of his dollars. Whatever a man succeeds at soon determines his chief interest. It is no wonder that where a man's treasure is there you will also find his heart. There can be but one chief pursuit and if the whole force of a man's energies is devoted to the treasure of this earth, the things of the heavenly kingdom are bound to be neglected. In like manner, if the heavenly things are made first, the treasures of this earth must at least take second place. Two powers, as diametrically opposed as God and Mammon, cannot reign jointly in the same heart.

But are riches so totally bad, that God and Mammon

stand opposed? Modern conditions demand money, clothes and food for the body are physical needs that must be supplied, and since it takes money to get these essentials, money must be a necessity. So it seems that money must be had, and under the present stress there is no little anxiety about its accumulation.

When the Master so heartily condemned Mammon, he was teacher enough to know that the money question would follow, and so he anticipates the anxiety of his audience and begins to answer it immediately: "Is not the life more than the food, and the body than the raiment?" So him that is over anxious Christ would have first consider that life is more than the simple physical necessities that money can buy.

The most that money can do is simply to get us clothes and food, but in the end, is life to be summed up in plenty to eat and plenty to wear? Many live as though to be full and warm was the chief end of man but at the last, if one escape dyspepsia and gout, is there any real satisfaction in that sort of living? If that is the sum of life, the birds and the beasts are richer than men, for they are clothed and fed and yet are spared the anxiety that drives some people insane.

The whole testimony of the age is against such a narrow vision of life. If the chief end of man were to eat and drink providence ought to have given him the multiple stomach system of the cow. To live is more than to be full, for the short span of years that falls to man is but a brief season of preparation for the greater life beyond.

And what of the body? Is it only something to be kept warm, a convenient rack on which to display one's clothes, or a something, to be bent in shape to suit fashion's latest whim? Paul's emphatic answer to such a notion of the purpose of the body is exactly the contrary, for he says, "Know ye not that your body is a temple of the Holy Spirit?"

It would seem that a proper consideration of this warning of the Master to those who are likely to be distracted over money matters, would have been enough,

but he adds a second reason when he calls attention to the fact that the birds and even the flowers enjoy the provident watch care of God. If the least of Jehovah's creation enjoy his blessing, how much more shall man, unto whom God has given the dominion of the earth, bask in the sunshine of his goodness. Then, with keen logic, Christ adds a third reason, when he further suggests that it is not only God, but a kind heavenly Father who cares for us. This Father is acquainted with all our needs, and infinitely more able and willing to bless than the earthly parent could ever hope to be (Luke 11:1-13).

Therefore be not anxious or distracted. If we attend to the things of God's kingdom first, he will meanwhile so abundantly care for his own that his work shall go on to a glorious conclusion. Paul was a staunch believer in this doctrine and he sums up his notion thereof when he rather bluntly says, If God "spared not his own Son but delivered him up for us all, how shall he not also with him freely give us all things?"—A selected article in July 1911 Vindicator.

KEEP YOUR LIGHT SHINNING. MATT. 5:14

Do not hide your light under a bushel,
Or others may not see its glow;
But hold it high, bright and shining,
A beacon, wherever you go.

Is the bushel that keeps your light from shining,
A measure for money, or grain?
Or a measure for power, for greatness,
For trading, for pleasure, for gain?

These are things that keep your light hidden,
As clouds overshadow the sun;
We must capture the light of the Spirit,
And unhidden, that light must pass on.

So just keep your light bright and shining,
Set it high over measures for gain;
For God knows your light and your darkness,
And knows what your measures contain.

—Annie Baker, Maple, Ontario

EVIDENCES OF REGENERATION

(Condensed from the lectures of C. G. Finney, 1848)

WHEREIN SAINTS AND SINNERS MUST DIFFER.

1. Let it be distinctly remembered that all unregenerate persons, without exception, have one heart, that is, they are selfish. This is their whole character. They are universally and only devoted to self-gratification. Their unregenerate heart consists in this selfish disposition, or in this selfish choice. This choice is the foundation of, and the reason for, all their activity. One and the same ultimate reason actuates them in all they do, and in all they omit, and that reason is either presently or remotely, directly or indirectly, to gratify themselves.

2. The regenerate heart is disinterested benevolence. In other words, it is love to God and our neighbor. All regenerate hearts are precisely similar. All true saints, whenever they have truly the heart of the saints of God, are actuated by one and the same motive. They have only one ultimate reason for all they do, and suffer, or omit. They have one ultimate intention, one end. They live for one and the same object, and that is the same end for which God lives.

3. The saint is governed by reason, the law of God, or the moral law; in other words still, the law of disinterested and universal benevolence is his law. This law is not only revealed and developed in his intelligence, but it is written in his heart. So that the law of his intellect is the law of his heart. He not only sees and acknowledges what he ought to do and be, but he is conscious to himself, and gives evidence to others, whether they receive it and are convinced by it or not, that his heart, his will, or intention, is conformed to his convictions of duty. He sees the path of duty, and follows it. He knows what he ought to will, intend, and do, and does it. Of this he is conscious. And of this others may be satisfied, if they are observing, charitable, and candid.

4. The sinner is contrasted with this, in the most important and fundamental respects. He is not governed by reason and principle, but by feeling, desire, and impulse. Sometimes his feelings coincide with the intelligence, and sometimes they do not. But when they do so coincide, the will does not pursue its course out of respect or in obedience to the law of the intelligence, but in obedience to the impulse of the sensibility, which, for the time being, impels in the same direction as does the law of the reason. But for the most part the impulses of the sensibility incline him to worldly gratifications, and in an opposite direction to that which the intelligence points out. This leads him to a course of life that is too manifestly the opposite of reason, to leave any room for doubt as to what his true character is.

5. The saint is justified, and he has the evidence of it in the peace of his own mind. He is conscious of obeying the law of reason and of love. Consequently he naturally has that kind and degree of peace that flows from the harmony of his will with the law of his intelligence. He sometimes has conflicts with the impulses of feeling and desire. But unless he is overcome, these conflicts, though they may cause him inwardly, and, perhaps audibly, to groan, do not interrupt his peace. There are still the elements of peace within him. His heart and conscience are at one, and while this is so, he has thus far the evidence of justification in himself. That is, he knows that God cannot condemn his present state. Conscious as he is of conformity of heart to the moral law, he cannot but affirm to himself, that the Lawgiver is pleased with his present attitude. But further, he has also within the Spirit of God witnessing with his spirit, that he is a child of God, forgiven, accepted, adopted. He feels the filial spirit drawing his heart to exclaim, Father, Father. He is conscious that he pleases God, and has God's smile of approbation.

He is at peace with himself, because he affirms his heart to be in unison with the law of love. His conscience does not upbraid, but smile. The harmony of his own being is a witness to himself, that this is the state in which he was made to exist. He is at peace with God, because he and God are pursuing precisely the same end, and by the same means. There can be no collision, no controversy between them. He is at peace with the universe, in the sense, that he has no ill-will, and no malicious feelings or wish to gratify, in the injury of any one of the creatures of God. He has no fear, but to sin against God. He is not influenced on the one hand by the fear of hell, nor on the other by the hope of reward. He is not anxious about his own salvation, but prayerfully and calmly leaves that question in the hands of God, and concerns himself only to promote the highest glory of God, and the good of being. "Being justified by faith, he has peace with God through our Lord Jesus Christ." "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

6. The sinner's experience is the opposite of this. He is under condemnation, and seldom can so far deceive himself, even in his most religious moods, as to imagine that he has a consciousness of acceptance either with his own conscience or with God. There is almost never a time in which he has not a greater or less degree of restlessness and misgiving within. Even when he is most engaged in religion, as he supposes, he finds himself dissatisfied with himself. Something is wrong. There is a struggle and a pang. He may not exactly see where and what the difficulty is. He does not, after all, obey reason and conscience, and is not governed by the law and will of God. Not having the consciousness of this obedience, his conscience does not smile. He sometimes feels deeply, and acts as he feels, and is conscious of being sincere in the sense of

feeling what he says, and acting in obedience to deep feeling. But this does not satisfy conscience. He is more or less wretched after all. He has not true peace. Sometimes he has a self-righteous quiet and enjoyment. But this is neither peace of conscience nor peace with God. He, after all, feels uneasy and condemned, notwithstanding all his feeling, and zeal, and activity. They are not of the right kind. Hence they do not satisfy the conscience. They do not meet the demands of his intelligence. Conscience does not approve. He has not, after all, true peace. He is not justified; he cannot be fully and permanently satisfied that he is.

7. Saints are interested in, and sympathize with, every effort to reform mankind, and promote the interests of truth and righteousness in the earth.

The good of being is the end for which the saint really and truly lives. This is not merely held by him as a theory, as an opinion, as a theological or philosophical speculation. It is in his heart, and precisely for this reason he is a saint. He is a saint just because the theory, which is lodged in the head of both saint and sinner, has also a lodgment and reigning power in his heart, and consequently in his life.

As saints supremely value the highest good of being, they will, and must, take a deep interest in whatever is promotive of that end. Hence, their spirit is necessarily that of the reformer. To the universal reformation of the world they stand committed. To this end they are devoted. For this end they live, and move, and have their being. Every proposed reform interests them, and naturally leads them to examine its claims. The fact is, they are studying and devising ways and means to convert, sanctify, reform mankind. Being in this state of mind, they are predisposed to lay hold on whatever gives promise of good to man. True saints love reform. It is their business, their profession, their life to promote it; consequently they are ready to examine the claims of any proposed reform; candid and self-denying, and ready to be convinced, however much self-denial it may call them to. They have actually rejected self-indulgence, as the end for which they live, and are ready to sacrifice any form of self-indulgence, for the sake of promoting the good of men and the glory of God. The saint is truly and justly desirous and in earnest, to reform all sin out of the world, and just for this reason is ready to hail with joy, and to try whatever reform seems, from the best light he can get, to bid fair to put down sin, and the evils that are in the world. Even mistaken men, who are honestly endeavoring to reform mankind, and denying their appetites, as many have done in dietetic reform, are deserving of the respect of their fellow men. Suppose their philosophy to be incorrect, yet they have intended well. They have manifested a disposition to deny themselves, for the purpose of promoting the good of others. They have been honest and zealous in this. Now no true saint can feel or express contempt for such reformers, however much mistaken they may be. No; his natural sentiments and feelings

will be, and must be, the reverse of contempt or censoriousness in respect to them. If their mistake has been injurious, he may mourn over the evil, but will not, cannot, severely judge the honest reformer. War, slavery, licentiousness, and all such like evils and abominations, are necessarily regarded by the saint as great and sore evils, and he longs for their complete and final overthrow. It is impossible that a truly benevolent mind should not thus regard these abominations of desolation.

The saints in all ages have been reformers. I know it is said, that neither prophets, Christ, nor apostles, nor primitive saints and martyrs declaimed against war and slavery, etc. But they did. The entire instructions of Christ, and of apostles and prophets, were directly opposed to these and all other evils. If they did not come out against certain legalized forms of sin, and denounce them by name, and endeavor to array public sentiment against them, it is plainly because they were, for the most part, employed in a preliminary work. To introduce the gospel as a divine revelation; to set up and organize the visible kingdom of God on earth; to lay a foundation for universal reform, was rather their business, than the pushing forward of particular branches of reform. The overthrow of state idolatry, the great and universal sin of the world in that age; the labor of getting the world and the governments of earth to tolerate and receive the gospel as a revelation from the one only living and true God; the controversy with the Jews, to overthrow their objections to Christianity; in short, the great and indispensable and preliminary work of gaining for Christ and his gospel a hearing, and an acknowledgment of its divinity, was rather their work, the pushing of particular precepts and doctrines of the gospel to their legitimate results and logical consequences. This work once done, has left it for later saints to bring the particular truths, precepts, and doctrines of the blessed gospel to bear down every form of sin. Prophets, Christ, and his apostles, have left on the pages of inspiration no dubious testimony against every form of sin. The spirit of the whole Bible breathes from every page blasting and annihilation upon every unholy abomination, while it smiles upon everything of good report that promises blessings to man and glory to God. The saint is not merely sometimes a reformer; he is always so.

(to be continued)

TEMPERANCE

It is noteworthy that the Spirit has Peter suggest adding temperance to knowledge. Knowledge tends to make one conceited, puffed up; but knowledge can and should be tempered by self-control. Because of my knowledge I know that "this" will not hurt me. But I practice self-control and refrain from what is harmless because he who has not my knowledge would be offended and perhaps would stumble into a multitude of sins. Knowledge would give me the right to act, but love leads me to practice self-control for the sake of my brother.

Father, teach me that self-control comes only by being controlled by Thee.—Selected

Historical

THE PROPAGATION OF CHRISTIANITY AFTER THE TIME OF THE APOSTLES

It is our object in this chapter to state what is material in the early history of such of the Churches of Christ, whether founded by the apostles themselves, or their companions, or their immediate successors, as were permitted to attain importance and stability during the first two centuries. For this purpose we have not thought it necessary to describe the circumstances which are detailed in the sacred writings, and are familiar to all our readers. The Churches which seem to claim our principal attention are eight in number, and shall be treated in the following order: Jerusalem and Antioch, Ephesus and Smyrna, Athens and Corinth, Rome and Alexandria; but our notice will be extended to some others, according to their connection with these, their consequence, or local situation. It is thus that we shall gain our clearest view of the progress made by infant Christianity, and the limits within which it was restrained.

1. The converts of Jerusalem naturally formed the earliest Christian society, and for a short period probably the most numerous; but the mosaic jealousy which repelled the communion of the gentile world, and thus occasioned some internal dissensions, as well as the increasing hostility of the Jewish people and government, no doubt impeded their subsequent increase. The same causes operated, though not to the same extent, on the Churches established in other parts of Palestine, as in Galilee and Caesarea, and even on those of Tyre, Ptolemais, and Caesarea. About the year 60 A. D., James, surnamed the Just, brother of the Saviour, who was the first President or Bishop of the Church of Jerusalem, perished by a violent death; and when its members subsequently assembled for the purpose of electing his successor, their choice fell on Symeon, who is also said to have been a kinsman of Jesus. Shortly after the death of St. James, an insurrection

of the Jews broke out, which was followed by the invasion of the Roman armies, and was not finally suppressed until the year 70 when the city was overwhelmed by Titus, and utterly destroyed.

A short time before the Roman invasion, we are informed that the Christian Church seceded from a spot which prophecy had taught to hold devoted, and retired to Pella, beyond the Jordan. From this circumstance it becomes at least probable, that the Christians did not sustain their full share of the calamities of their country; but though their proportion to the whole population may thus have been increased, their actual numbers could not fail to be somewhat diminished, since they could not wholly withdraw themselves from a tempest directed indiscriminately against the whole nation.

During the next sixty years we read little respecting the Church of Jerusalem except the names of fifteen successive presidents, called 'Bishops of the Circumcision;' fourteen of these only belong to the period in question, since they begin with James: and they appear to end at the second destruction of the city by the emperor Adrian. But the times of these successions are extremely uncertain, as the first Christians had little thought of posterity, nor were any tabularies preserved in their churches, nor any public acts or monuments of their proceedings. The Church over which they presided seems to have perished with them; but there is still reason to believe that it was not numerous, and we may attribute its weakness partly to the continued action of the two causes above mentioned, and partly to the absolute depopulation of the country. Yet it would appear from Scripture that some sort of authority was at first exercised by the Mother Church over her Gentile children; and that 'the decrees ordained by the apostles and elders which were at Jerusalem' found obedience even among distant converts.

On the summit of the sacred hill, out of the ruins which deformed it, Adrian erected a new city, to which he gave the new and Roman title of Aelia Capitolina, thinking perhaps that he should erase from all future

history the hateful name of Jerusalem, or that a city with a more civilized appellation would be inhabited by less rebellious subjects, or that the contumacy of the Jews was associated with the NAME of their capital. A new Church was then established, composed no longer of Jews, but of Gentiles only, and was governed by a new succession of bishops, as obscure and as rapid as that which we have mentioned. Their names are also transmitted to us by the diligence of Eusebius, but none with any distinction except Narcissus, the fifteenth in order, who flourished about the year 180 and of whom some traditionary miracles are recorded.

Such are the imperfect accounts which remain to us respecting the early history of the Church in Palestine; but, imperfect as they are, we are enabled to collect from them that the progress of Christianity in that stubborn soil was slow, and its condition uncertain and fluctuating. And this conclusion is confirmed by the direct assertion of Justin Martyr, a Samaritan proselyte of the second century, our best authority for that age and country, who expressly assures us that the converts in Judaea and Samaria were inferior, Both in number and fidelity, to those of the Gentiles. We behold the desolation of Judaea, and some from every race of men who believe the teaching of Christ's Apostles, and have abandoned their ancient custom in which they fell astray. We behold ourselves, too, and we perceive that the Christians among the Gentiles are more numerous and more faithful than among the Jews and Samaritans. He then proceeds to account for the fact, 'that none of these have believed excepting some few,' by appeal to the prophetic writers.

—Waddington's History of The Church.

"An evil and adulterous generation seeketh after a sign." Do you want to travel a little closer to the world, but first you want a sign that God approves? You may get your "go ahead" sign. Balaam did. But if you truly want God's will, pray with an undecided heart. God knows when you are really open to His leading. He rewards the true seeker—most often giving guidance with the Bible itself.—Selected

THE RAPTURE

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day, for which creation
And all its tribes were made!
O joy, for all its former woes
A thousand-fold repaid!

O then what raptured greetings
On Canaan's happy shore!
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimmed with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of thine elect,
Then take thy power and reign!
Appear, Desire of nations!
Thine exiles long for home:
Show in the heavens thy promised sign!
Thou Prince and Saviour, come!

— Henry Alford, 1867

BIBLE STUDY

—LUKE—

Luke's purpose in writing the gospel which bears his name is stated in the opening verses. He was not an eyewitness to the life of Christ, but wrote that which he received from those who were.

Luke relates certain things which are not mentioned by Matthew and Mark; for instance the account of the birth and early life of John the Baptist; and other events as well as many parables. He is believed to be the writer of the Acts of the apostles which begins at about the same point where this gospel ends.

Beginning with the birth of John and then of Jesus the account is given of the life of Christ. Luke tells of the ministry of John and of Jesus' baptism. Then of the many miracles and works which Jesus did and of the wonderful sermons which he preached.

In the closing chapters we have the sorrowful account of the final supper of the Lord with his disciples, and of his prayer in the garden when his sweat became as great drops of blood, and how He was betrayed and mistreated and finally put to death on the Cross.

But how glad we can be that the account does not end there! But, He arose! And ascended up into heaven; there to make intercession for his people, that they might be saved and likewise be triumphant over death and the grave.

QUESTIONS:

1. Name the twelve apostles.
2. How many did the Lord send out the second time when he sent them two by two?
3. Where did he tell them to go? and what were they to do?
4. How long was Christ on the cross?

Daniel S. Wagner
Modesto, California

THE PILGRIM

VOL. 6

FEBRUARY, 1959

NO. 2

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE MOUNTAINS OF LIFE

There's a land far away, mid the stars, we
are told,
Where they know not the sorrows of time;
Where the pure waters wander thru valleys
of gold,
And life is a treasure sublime;
Tis the land of our God, tis the home of the
soul,
Where ages of splendor eternally roll:—
Where the way-weary traveler reaches his
goal
On the evergreen mountains of life.

Our gaze cannot soar to that beautiful land,
But our visions have told of its bliss,
And our souls by the gale from its gardens
are fanned
When we faint in the deserts of this,
And we sometimes have longed for its holy
repose,
When our spirits were torn with tempta-
tions and woes,
And we've drank from the tide of the river
that flows
From the evergreen mountains of life.

O! the stars never tread the blue heavens
at night
But we think where the ransomed have trod;
And the day never smiles from its palace of night
But we feel the bright smiles of our God.
We are traveling homeward through changes
and gloom,
To a kingdom where pleasures unchangingly bloom,
And our guide is the glory that shines
thru the tomb
From the evergreen mountains of life.

—Selected

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

"FOR THE LAW WAS GIVEN BY MOSES,
BUT GRACE AND TRUTH CAME BY JESUS CHRIST."

God is the author of both the law and grace. Both are an expression of an attribute of God and are complimentary one to the other. Without the law, grace would have no meaning to us.

The law is an expression of God's holiness, and demands holiness or righteousness of man. But grace is an expression of God's love; and provides the opportunity and means for man to satisfy the demands of the law. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the RIGHTEOUSNESS OF THE LAW might be fulfilled in us who walk not after the flesh, but after the Spirit. Rom. 8:3,4.

Thus God still requires obedience to his revealed will, under grace, the same as he did under the law. And to disobey is SIN, under grace, the same as it was under the law. Under the law, Every transgression and disobedience received a just recompense of reward (immediate punishment), and thereby Satan could take advantage of man through the weakness and lusts of the flesh to induce him to commit sin, by disobeying God's law, and then of necessity the penalty was applied, which was condemnation and death. And so, Because of the weakness of the flesh, the law became, in Paul's language, "The ministration of death." It was never intended to be so. God's love was as great under the law as it is under grace. And his demand for holiness is as positive under grace as it was under the law. For, "Without peace and holiness, no man shall see the Lord."

It must be remembered that sin was in the world before the "law" was given: "For until the law sin was

in the world: but sin is not imputed when there is no law. . . . Moreover the law entered, that the offence might abound:" or, so that it could be exposed and something done about it.

Grace is said to be "unmerited favor." It also means time and opportunity to meet an obligation. Both definitions seem to be the meaning of God's grace to fallen humanity. In the fullest sense of the word, grace is conditional. It was conditioned by the Atonement of Jesus Christ; for the justice of God could not permit him to forgive sins without the Atonement. And it was motivated by the infinite love of God, which places the greatest possible obligation on all who receive it.

The Atonement was the first manifestation of the grace of God to man (Rom. 5:18), and its first exercise was the forgiveness of sins. (Eph. 2:7). The benefits of God's grace will never cease. For, "In the ages to come he will shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:7).

"Grace and truth came by Jesus Christ." The truth is, that God's supreme attribute is love; but this could not be realized by guilty sinners under the law because of the severe penalty for sin. God never at any time willed or intended to destroy his people; but Satan, through temptation and disobedience, got them into a position where the very means which was intended to beget holiness in them, was turned to destruction, as Paul says, "And the commandment which was ordained unto life, I found to be unto death. For sin taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But SIN that it might appear SIN, working death in me by that which is good; that sin by the commandment might become EXCEEDING SINFUL. For we know that the law is spiritual: but I am carnal, sold under sin." (Rom. 7:10-14). Thus is exposed the most dreadful and iniquitous nature of sin and its Author. By this means, if allowed to continue,

Satan could deceive the children of God into believing that God is the cause of all the misery suffered by humanity because of sin; as he attempted in the case of Job.

God is just; and he cannot allow Satan to take such an advantage. God is love and has no delight in the death of a sinner. Therefore in Christ Jesus, he provided a way to save sinners from death by the forgiveness of their sins; which was the most gracious manifestation of love ever known. For "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." (II Cor. 5:19). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8).

The question may arise: Why, then, was the law given first? before this gracious act of forgiveness. The answer to this question should prove that the grace of God is on conditions, the first of which is FAITH in Christ and his Atonement which makes the forgiveness of sins possible; and, second, the choice and will of the sinner to return to obedience to God. An important distinction should be made here; that in forgiving sin, God did not ignore it. If he could have ignored it, no atonement would have been necessary. But the Atonement proves that God cannot ignore sin. It is this fact which gives the grace of God its meaning, and clearly indicates that the sinner cannot continue in sin and abide in the grace of God.

It must be remembered that man was created "good", and in Eden they apparently enjoyed divine favor and were entitled to it. But after sin entered, they were not entitled to it; and to extend divine favor in the sinful state, would appear to all intelligent beings that God was coniving with sin. Therefore grace could not be proffered until sin was exposed and provision made to take it away. What a tragedy if man should have to live forever in sin. Truly, in such a condition "sin would reigh", and the love of God would be completely obscured. "Death reigned" from Adam to Moses even over them who had not sinned as Adam did, and without the law man never could have known what

was the cause of all his misery. Sin was the cause, and Satan was the author of it, but without the law to expose both sin and its author, man would have been driven to the fearful conclusion that it was God who was the cause of it. Paul said, "I had not known sin except the law had said, Thou shalt not covet." Thus it is clear why the law was given before grace came.

The grace of God was given to save lost sinners, and every sinner is obligated to the greatest possible degree of heartfelt love to God to return to the most penitent and devoted obedience to him. Under grace, God deals with the motive first; so that if the motive is right, then progress can be made toward right acts.

The law intended the same, but when an offence was committed, the sinner lost his favorable standing with God and was under condemnation; and love and fellowship cannot obtain where there is a state of guilt and condemnation. But "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Therefore the child of God who wills and intends to serve Him, by virtue of his union with Christ, has his sins forgiven, and lives. Thus grace provides the opportunity to understand both the love and will of God, and to obey him. But not only is sin forgiven by the grace of God; but by the Holy Ghost, which is the Spirit of Truth, the laws of God are written in the heart of the believer, and provides both encouragement and the POWER to overcome sin and bear fruit unto holiness: Just as good parents, by love and good will to their children, encourage them to obey and do right. Even where chastizement is necessary for acts of disobedience, in order to induce reform there must of necessity be forgiveness. No child who is held in a constant state of condemnation by its parents can love them or be encouraged to do right. This is clearly taught by the grace of God, and is the reason why the "law" could not give life.

"For the grace of God that bringeth salvation hath

appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Titus 2:11-15).—D. F. W.

REPENTANCE FROM DEAD WORKS

By J. I. Cover

This principle and power; the ability to realize our condition, and change from "sin unto death" to "obedience unto righteousness," is a God-given redeeming grace that he demands we use to be accepted, and have forgiveness of sins. God "now commandeth all men everywhere to REPENT" Acts 17:30. SORROW for our sins as we read "Godly sorrow worketh repentance to salvation not to be repented of; but the SORROW OF THE WORLD WORKETH DEATH," II Cor. 7:10. Godly sorrow follows when we realize our condition. The prodigal son said; "Father I have sinned against heaven, and before thee, and am no more worthy to be called thy son: Make me as one of thy hired servants." This shows CONFESSION to be important. When John the Baptist called the people to "repent for the Kingdom of heaven is at hand," they came and were baptized in Jordan CONFESSING their sins. Tears shed for sin are not wasted, the sinful woman that came to Jesus in Simon's house, wept abundantly, and received the blessing. "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38. It is more humiliating to confess our sins, than to just be sorry for them. Dead Works!—how expressive! Every work of sin we do, is wasting precious time, transgresses God's law, and has the possibility of death; for the wages of sin is sure-death! We must also die to sin to be free and live.

Repentance begins at the foundation—the start of our Christian journey, and this important principle follows all the way, to be used in any misstep or misdeed. Everytime we sin we must turn in abhorance from it, confess to God, and pray that he forgive us our sins, and cleanse us from all unrighteousness. It must be from the heart, that we detest and despise this loathsome, and unholy condition of sinning in the presence of God. Repentance is listed first in the catalog of principles in Hebrews 6. Faith comes close, yet the BEGINNING OF REPENTANCE is to realize our desperate condition, and look for the way out. God shows the way out in his word of life, and to please him we must have faith. It is possible to progress in sin to a condition where repentance cannot avail. Judas repented of his betrayal of Jesus, and despairing hanged himself. To fall away from grace, and enlightenment "It is impossible to renew them to repentance," Heb. 6:4-6. Esau "found no place of repentance though he sought it carefully with tears." Perhaps the last partial act of repentance comes at the great judgment day, when indeed our eyes will be opened to full understanding and comprehension. Jesus will say "Come ye blessed of My Father inherit the kingsom prepared for you from the foundation of the World." That kingdom will appear so wonderful, bright and glorious with all the shining hosts of heaven, that poor redeemed Christians will say; "undone, unworthy" and will shed tears for the last time, for; "And God shall wipe away all tears from their wyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away Rev. 21:4.

But the most solemn despairing condition that we shrink to face is described in the same scene when Jesus will say "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." The horrible prospect to see that evil place, every evil person, every evil sin and way in that place. Where Jesus says "there will be weeping, wailing, and gnashing of teeth. Who would not desire to repent, turn away from that place? Too late.

Repentance must begin at the strait gate of the
Narrow Way.

Repent, repent, with sorrow crying;
Confess thy sins, do not despair;
How soon we may be with the dying!
While it is called today prepare.

Could you still prize the way of sinning,
When life and peace God's way attends?
When goodness means a new beginning,
And evil blackest night portends?

Or would you strive to race the faster,
Down the dark way of sore distress?
To stand upon brink of disaster;
Away from light and righteousness?

Oh! do you hear the Spirit speaking,
In warning tones you to invite,
To ways of truth and earnest seeking;
Find faith and hope and love's delight?

Come, take my yoke Jesus is saying;
Repent while it is called today;
Kneel that the Lord may see you praying,
And wash your darkest sins away.

He sees your tears when you awaken;
He knows your deepest dark distress;
He onetime felt forlorn, forsaken;
He knows your nights of wakefulness.

Come home! come home! follow your Saviour;
He loves you now forevermore;
Come dwell with him in life and favor,
And Heaven's happy land explore.

-Star Route Box 1160, Sonora, Calif.
Next: TURNING FROM GOD.

PRIDE AND SHAME

God did not create pride, but when a created being first rebelled against God, pride was born, and with it came shame, guilt, and punishment. Because there can be no proud thing in God's presence, Lucifer and his legions were cast down from Heaven. Because God could tolerate no pride in paradise, Adam and Eve were driven forth. From that time to this, beneath all man's sin, shame and suffering, we can see the rebellion of that first primordial pride. Pride is the rebellion which breaks the divine order and puts self before God. Pride is inordinate self-esteem, a self-esteem which does not know its place, is out of God's order, and is not according to God's will.

One of God's strongest denunciations of pride is found in the first three chapters of Isaiah. In Isaiah 1:2-3, God reveals to the prophet that Israel's sin is an inordinate self-esteem (pride). Israel is out of order, she does not know her place, she rebels against God, while even oxen and asses know their masters! In Isaiah 2:6-9 God forsakes Israel because she has forsaken Him and turned toward the East, toward heathen nations. She has become like the Philistines and has adopted the worldly ways of strangers. Israel has prospered, multiplied her luxuries and conveniences, and turned to worshipping the work of her own hands. Her people bow down to the idols they have made for themselves. In their pride they worship themselves! Isaiah 2:10-22 contains a great hymn of humiliation, in which God's unforgiving judgment is seen coming upon those who refuse to repent. The lofty looks of men shall be humbled, their proud thoughts brought down, their country's rich natural resources laid waste, their great military defenses and centers of civilization destroyed, their prosperous international trade cut off, their proud culture and fine arts demolished, and all their idols utterly abolished. In that day men shall throw away their gold and silver to the bats and moles. All the proud products of human culture shall become like garbage and worthless refuse, as men try

to hide themselves from the wrath of the Lord. All man's vanity shall be cast down. Isaiah exclaims in abhorrence: "Cease ye from man, . . . for wherein is he to be accounted of?"

How hard it is for human pride to hear that all of man's glory is of no account in God's eyes! In the next chapter (Isaiah 3:1-26), the prophet further denounces Israel's sins of pride: the pride of false priests and prophets who deceive the people into believing that everything is all right, the pride of arrogant rulers who have become greedy politicians and grafters, the insolence of children who behave themselves proudly against their elders, the pride of women who rule over men, the pride of the rich who exploit the poor, the pride of the daughters of Zion who display their jewelry and painted faces and immodest attire with all its luxurious vanity! How far Israel has fallen from God's order and gone into pride! And we shudder because of their awful sins, and hope that they turned from pride and back to God!

Pride was the great sin not only of that distant day in the past. It remains a present threat. All that Isaiah said about the backsliding Jewish church could be said about many professing Christians in the churches today. Pride is America's great sin—unless there is real repentance, (not merely "going to church") doom will surely come. We see men carried away in the pride of nationalism, militarism, materialism, cultural and intellectual refinement, and fashionable vanity. We must realize that the sin question, the pride question, cannot be settled by just "going to church" or by just "accepting forgiveness" from Christ and then continuing in sin and pride! There must be real repentance. There must be a continuing discipleship. Pride is being out of God's order. May we in all things be found in His will.

One common example nowadays of rebellious human pride is the practice of unconverted and/or even professing Christian women and girls in cutting or trimming their hair: God says the long hair is their GLORY, but that shorn or shaven heads are their SHAME.

What does SHORN mean except the act of having used the shears to cut or clip or trim the hair? It is only pride that causes girls or women to cut their God-given glorious long hair, thus turning GLORY into SHAME. "When pride cometh, then cometh shame." May we keep close to what God calls glory, and far from human pride, which God calls shame. Amen.

— By William McGrath in Herald of Truth.

"BLESSED IS HE THAT READETH"

When you stop to think of it, God has shown in an undeniable way that he is opposed to ignorance and is in favor of learning of the right kind, for He has committed the revelation of Himself to WRITING and thereby has challenged man to READ. Of course God could have wired the earth for a world-wide loudspeaker system to broadcast His utterances right from the Throne, but this would have required too little responsive effort from man. Or He could have delegated a "mighty angel to fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," but the conditions and the time for that are not yet.

Instead, He chose to communicate with man through the medium of a BOOK. So, whoever wants to know deeply of God's ways and dealings with man, of His love and concern, of His design for our never-ending life, and of much else of eternal truth, must first of all LEARN TO READ, must STUDY to UNDERSTAND, must MEDITATE, must DELIBERATE, must DEBATE, must JUDGE, must DECIDE, and APPLY to his life and conduct that which is meant for him, so that he may KNOW and EXPERIENCE, and ENJOY the wonderful things that God has prepared for him both here and hereafter. And all these verbal activities result from man's voluntary choices in the mental and spiritual process of learning. They have to do with the self-determining and conscious growth of his mind and soul. And at every step in the process God responds to man's good choices by enlightening, encouraging, enabling, ennobling, and saving and blessing his soul.

Think of it! God has condensed infinite truth into a book, which demands of man the effort of uplifted thought and the exercise of serious, studious intelligence. Deity has reduced itself to writing, so that he who would run well may first diligently read the rules of the race to glory. Marvelous condescension of the divine, for the eternal elevation of the human! Continuing his learning in heaven, the creature becomes like the Creator and knows as he is known. —Sword And Trumpet

PREACHERS—

"It is a poor sermon," said Geo Whitefield, "that gives no offence; that neither makes the hearer displeased with himself nor with the preacher." —Sel.

MUSINGS IN ISAIAH—THE SERVANT OF THE LORD

BY C. R. Boone

"It is a light thing that thou shouldest be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. 49:6.

This chapter marks the beginning of the second section of the second part of the book of Isaiah. In chapters 40 to 48 Cyrus and Babylon are in view; Cyrus is marked out as God's instrument for delivering His people from Babylonian captivity. From chapter 49 on, Cyrus and Babylon disappear from the record, their mission having been realized. A new figure now appears on the horizon—one called the "Servant of Jehovah," who is none other than the Lord Jesus Christ, the long-looked-for Messiah, coming forth out of Israel. According to this chapter, He fulfills the purposes of God for both Jew and Gentile.

His is not a circumscribed or limited ministry, but one that is world embracing. Notice the reach of the opening verse: "Listen, O isles, unto me; and hearken, ye people, from far;" and the sixth verse closes with the words "the end of the earth."

We have a synopsis of this chapter in three words:

I. IDENTIFICATION.

The opening words of the chapter is the voice of the Servant of Jehovah as He witnesseth to Himself and His work. He says: "The Lord hath called me." The Servant Himself is speaking. This prophecy is not that of the Prophet Isaiah, but of the Divine Voice that speaks through him. The Messiah speaks in the first person; the prophet is but the channel through which the voice comes to the nation.

Some have become confused in their identification of this Servant because of the words in verse 3, where God, addressing this One, says: "Thou art my servant, O Israel, in whom I will be glorified." It is quite common for Jewish interpreters to look upon the word

"servant" as referring to the nation rather than to an individual. That this, however, cannot possibly be the full explanation, is evident for the following reasons:

(1) In verse 6 this One is said to bring Jacob and gather Israel to God. It is obvious that the Servant is one separate from Israel—one outside and apart from the people as a whole.

(2) It is clear that this Servant of Jehovah is an individual, in view of the statement in verse 1 that He was called from the womb and from the bowels of His mother. It is the one "born of a woman," referred to in Galatians 4:4. "But when the fulness of time was come, God sent forth His Son, made (born) of a woman, made (born) under the law."

(3) The reason why this One is called Israel in verse 3 seems evident. In Him, all that was best in Israel's life found embodiment. He is Israel idealized. He was the kernel of Judaism. All the faith and godliness of the fairest in Israel was epitomized in Him. Then, too, we must not forget that Israel was first of all one man's name. The nation Israel descended from the man Israel, and the nation bore its progenitor's name. It was Israel because he was Israel, and the word means "a prince with God." Jesus Christ was the true and perfect Prince with God. What Israel should have been, He was. This Servant of Jehovah came to take Israel's place, to be condemned and judged for her sins and to provide righteousness for those in Israel—for those who would embrace it. Israel will only realize the fulfillment of the divine purpose through this Servant of Jehovah.

The ministry of this Servant is described in gripping metaphors. It was said of Him that His mouth would be as a sharp sword (verse 2). Is it not striking that the mouth is mentioned? In other words, He was to be God's mouthpiece, God's spokesman, God's prophet. It brings to mind the picture in Rev. 19, where He is seen coming from heaven on a white horse, "And out of His mouth goeth a sharp sword, that with it He should smite the nations." In Heb. 4:12 His Word is likened to a two-edged sword, and in John's Gospel

He is called the Word. All this is significant and meaningful. In Him God speaks out His full and complete message to men. Heb. 1:1: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Men who listened to Him in the days of His flesh had this to say: "Never man spake like this man," and the centuries which followed have not diminished the glory and uniqueness of His utterances. His Word still outdistances human thought and utterance.

He is also represented as a polished shaft. Such a shaft is without rust or corrosion. It is burnished and bright. There was no corruption or sin in this Servant. In this respect He stands out solitary and alone among the sons of men. Thus, He was a most fitting and timely instrument of God—one whom God could use to the full. Thus, the identity of this Servant of Jehovah becomes clear and unmistakable.

II. FRUSTRATION.

In view of the character and perfection of this Servant, we are almost startled to read the words in verse 4: "I have laboured in vain, I have spent my strength for nought, and in vain: . . ." It is the confession of seeming failure. Why should words like these fall from this Servant's lips? The answer is not far to seek.

(1) Men and women are born with freedom of choice; they are created free moral beings. They can turn down the best and accept the worst. They are not even compelled to choose the good and the right. They may expouse sin as well as righteousness, and even the Son of God must abide by their decision. He who came to bless and to save must witness the foolish decisions of those who prefer the destruction and disaster which their sins inevitably bring.

(2) This seeming failure is a matter of history. In John 1:11 we are told, "He came unto His own, and His own received Him not." He came as their true Messiah and King. What happened? They said, "We will

not have this man to reign over us," They turned Him down and cast Him out of their vineyard. Although He did among them things which only God could do, presenting the very credentials of Deity, they steadfastly rejected Him. This word, "I have laboured in vain, I have spent my strength for nought, and in vain:" is in prophetic anticipation of His rejection.

(3) Looking at His incarnation from another angle, at the end of those thirty-three wonderful years there was just a handful of disciples—just one hundred and twenty—in the upper room immediately prior to the advent of the Spirit. Anyone attempting to predict the future of this movement on the basis of early statistics would certainly not have been optimistic. The early days of the Christian enterprise were days of conflict and persecution. Christians were arrested and put to death: they left behind them a bloody trail, yet those early years were marked by glorious triumph and conquest.

(4) But this apparent failure is not the end of the story. Let us read the rest of the verse, for failure does not bring us to a period, but only to a colon. Beyond that are these words: "yet surely my judgment is with the Lord, and my work (recompense) with my God." In spite of seeming failure, the Servant of Jehovah, looking ahead, sees the recompense of divine justice. While from some angles all seemed vain, yet there shines out of apparent defeat a gleam of hope and the certainty of recompense.

Such is the plan for this Servant according to Isaiah 53:10, 11: "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous Servant justify many; for He shall bear their iniquities." Failure can never be the ultimate word concerning the work of the Son of God. If you would have the final picture as God gives it to us, let the last three chapters in the Bible breathe their

message of triumph into your heart. They may be read in the light of any temporary failure or defeat, for they are as certain of fulfillment as God's throne and sovereignty are certain. Thus, in the midst of sin and failure, the Servant of Jehovah looks to ultimate vindication. He knows it will come.

III. CONSUMMATION.

This word leads us to the text. Up to this point everything is introductory. In the text it is no longer the Servant speaking, but God Himself speaking to His Servant and about His Servant. He says, "It is a light thing that thou shouldest be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel." Yes, the preservation and restoration of Israel is but a little thing in the light of His expanding world-wide purpose. He will be also for a light to the Gentiles, and His salvation shall take in the ends of the earth. Thus is voiced the two-fold purpose of God in the ministry of His Servant, who is His polished shaft.

(1) He will bring Jacob to God (verse 5); not merely those of a few tribes, but the entire posterity of Jacob. It is worth our while to note the word "preserved." There is a world of truth in it. The Old Testament prophets made clear the fact that only a small remnant of the nation shall finally be redeemed and exalted. The two closing chapters of Isaiah more fully discuss this phase of the matter. In Rom. 11 we are told that all Israel shall be saved, which does not and cannot mean every Israelite. The great mass are unbelievers and will be dealt with as such by God. You may trace the entire history of God's cause in the earth, and, whether it be in the days of deliverance from Egypt, or in the days of the Judges, or in the days of Elijah, or the days of Christ Himself, it was through a remnant that the true faith was perpetuated in the earth. (See Rom. 9:6-8; 11:1-5.) The unbelief of many can never destroy the faith of a few. God left Himself a witness in every age.

While God purposes to bring back to Himself, through

this Servant, the preserved of Israel—those who through faith are left for the kingdom—it is instructive to note how the people themselves talk: "But Zion said, 'The Lord hath forsaken me, and my Lord hath forgotten me.' " This is the way the people felt. As Zion was crushed beneath the feet of foreign conquerors, it seemed as if God had given her up completely. This is the conclusion of the natural heart, and there is much evidence that seemed to point in that direction.

Failing to realize the outworking of their own sins and unfaithfulness, they see only one side—"God has forgotten." But hear God's answer to Zion's cry in verses 15 and 16: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." In other words, can God, who brought this people to birth and gave them all the glory they ever knew, planting them in an inheritance of His own providing, and dwelling in their midst for many years of their history—can this God give them up completely and forever? In verses 15 and 16 God lays bare His heart. He gets no joy out of the their sufferings and their scattering. These are result of their unbelief and disobedience. It was not what God wanted, but God must chastise and punish sin, even in His own. But, lest they misunderstand His feelings or purpose, He speaks to them through His prophets that they might know His mind.

It is quite natural for those who suffer because of their sins to doubt God's love. We are more lenient toward our sins than we are toward God's grace. We give ourselves the benefit of the doubt. Suppose we change that and give God the benefit. Paul raises the question in Rom. 11, "Hath God cast away His people?" That is, has He cast them off finally and forever? Is He through with them? He no sooner raises the question than he cries out, "God forbid," and then proceeds to explain the divine purpose and program. Yes, this Servant will raise up the tribes of Jacob, and restore the preserved of Israel."

(2) Bringing the descendents of Jacob back to God, however, is just a part of the work of this Servant of Jehovah. His ministry goes far beyond this one race. He will be a light to the Gentiles, and salvation to the end of the earth. Do we get the force of this declaration? Jesus Christ is God's salvation, not only for the Jews but also for the Gentiles.

All the salvation God has for anyone in this world centers in the Son of His love. We are all familiar with the "Gospel in a nutshell"—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here we have the Bible in epitome. God's love is world-embracing, and His provision takes in every member of our sinning race. But let us get it straight—this Gospel centers always and only in the Son of God. There is no salvation for Jew or Gentile apart from Him, and because the Maker of the world gave His Son to provide redemption for all who would come to Him, we have the commission, "Go ye into all the world, and preach the Gospel to every creature."

Today the Bible has been translated into over a thousand languages and dialects. We are familiar with the hymn, "Oh, for a thousand tongues to sing my great Redeemer's praise." Well, a thousand tongues have the praise of this great Redeemer in their own languages.

In this age God is forming the Church as His instrument for spreading the Gospel. This institution began with three thousand Jewish believers on the Day of Pentecost, and has spread to every nation under heaven. The book of Acts gives us the story of the first thirty years of progress of the Christian faith in the earth—from Jerusalem to Rome. It was because of the continuing and expanding triumph of the Gospel of Christ's redeeming love that Paul could write: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Yes, it is "whosoever" believeth.

Because Christ has been for centuries a light to the

(Continued on page 46)

EVIDENCES OF REGENERATION

(Condensed from the lectures of C. G. Finney, 1848) ,
WHEREIN SAINTS AND SINNERS MUST DIFFER. (Continued from Jan.)

8. The sinner is never a reformer in any proper sense of the word. He is selfish and never opposed to sin, or to any evil whatever, from any such motive as renders him worthy the name of reformer. He sometimes selfishly advocates and pushes certain outward reforms; but as certain as it is that he is an unregenerate sinner, so certain is it, that he is not endeavoring to reform sin out of the world from any disinterested love to God or to man. Many considerations of a selfish nature may engage him at times in certain branches of reform. Regard to his reputation may excite his zeal in such an enterprise. Self-righteous considerations may also lead him to enlist in the army of reformers. His relation to particular forms of vice may influence him to set his face against them. Constitutional temperament and tendencies may lead to his engaging in certain reforms. For example, his constitutional benevolence, as phrenologists call it, may be such that from natural compassion he may engage in reforms. But this is only giving way to an impulse of the sensibility, and it is not principle that governs him. His natural conscientiousness may modify his outward character, and lead him to take hold of some branches of reform. But whatever other motives he may have, sure it is that he is not a reformer; for he is a sinner, and it is absurd to say that a sinner is truly engaged in opposing sin as sin. No, it is not sin that he is opposing, but he is seeking to gratify an ambitious, a self-righteous, or some other spirit, the gratification of which is selfishness.

But as a general thing, it is easy to distinguish sinners, or deceived professors from saints by looking steadfastly at their temper and deportment in their relations to reform. They are self-indulgent, and just for the reason that they are devoted to self-indulgence. Sometimes their self-indulgent spirit takes on one type, and sometimes another. Of course they need not be expected to ridicule or oppose every branch of reform, just because it is not every reformer that will rebuke their favorite indulgences, and call them to reform their lives. But as every sinner has one or more particular form of indulgence to which he is wedded, and as saints are devising and pushing reforms in all directions, it is natural that some sinners should manifest particular hostility to one reform, and some to another. Whenever a reform is proposed that would reform them out of their favorite indulgences, they will either ridicule it, and those that propose it, or storm and rail, or in some way oppose or wholly neglect it. Not so, and so it cannot be, with a true saint. He has no indulgence that he values when put in competition with the good of being. Nay, he holds his all and his life at the disposal of the highest good. Has he, in ignorance of the evils growing out of his course, used ardent sports, wine, tobacco, ale, or porter?

Has he held slaves; been engaged in any traffic that is found to be injurious; has he favored war through ignorance; or, in short, has he committed any mistake whatever? Let but a reformer come forth and propose to discuss the tendency of such things; let the reformer bring forth his strong reasons; and, from the very nature of true religion, the saint will listen with attention, weigh with candor, and suffer himself to be carried by truth, heart, and hand, and influence with the proposed reform, if it be worthy of support, how much soever it conflict with his former habits. This must be true, if he has a single eye to the good of being, which is the very characteristic of a saint.

9. The true saint denies himself. Self-denial must be his characteristic, just for the reason that regeneration implies this. Regeneration, as we have seen consists in turning away the heart or will from the supreme choice of self-gratification, to a choice of the highest well-being of God and of the universe. This is denying self. This is abandoning self-indulgence, and pursuing or committing the will, and the whole being to an opposite end. This is the dethroning of self, and the enthroning of God in the heart. Self-denial does not consist, as some seem to imagine, in acts of outward austerity, in an ascetic and penance-doing course of starvation, and mere legal and outward retrenchment, in wearing a coat with one button, and in similar acts of "will worship and voluntary humility, and neglecting the body;" but self-denial consists in the actual and total renunciation of selfishness in the heart. It consists in ceasing wholly to live for self, and can be exercised just as truly upon a throne, surrounded with the paraphernalia of royalty, as in a cottage of logs, or as in rags, and in caves and dens of the earth.

The king upon his throne may live and reign to please himself. He may surround himself with all that can minister to his pleasure, his ambition, his pride, his lusts, and his power. He may live to and for himself. Self-pleasing, self-gratification, self-aggrandizement, may be the end for which he lives. This is selfishness. But he may also live and reign for God, and for his people. That is, he may be as really devoted to God, and render this as a service to God, as well as anything else. No doubt his temptation is great; but, nevertheless, he may be perfectly self-denying in all this. He may not do what he does for his own sake, nor be what he is, nor possess what he possesses for his own sake, but, accommodating his state and equipage to his relations, he may be as truly self-denying as others in the humbler walks of life. This is not an impossible, though, in all probability, a rare case. A man may as truly be rich for God as poor for him, if his relations and circumstances make it essential to his highest usefulness that he should possess a large capital. He is in the way of great temptation; but if this is plainly his duty, and submitted to for God and the world, he may have grace to be entirely self-denying in these circumstances, and all the more commendable, for stand-

ing fast under these circumstances.

So a poor man may be poor from principle, or from necessity. He may be submissive and happy in his poverty. He may deny himself even the comforts of life, and do all this to promote the good of being, or he may do it to promote his own interest, temporal or eternal, to secure a reputation for piety, to appease a morbid conscience, to appease his fears, or to secure the favor of God. In all things he may be selfish. He may be happy in this, because it may be real self-denial: or he may be murmuring at his poverty, may complain, and be envious at others who are not poor. He may be censorious, and think everybody proud and selfish who dresses better, or possesses a better house and equipage than he does. He may set up his views as a standard, and denounce as proud and selfish all who do not square their lives by his rule. This is selfishness, and these manifestations demonstrate the fact. A man may forego the use of a coat, or a cloak, or a horse, or a carriage, or any and every comfort and convenience of life, and all this may proceed from either a benevolent or a selfish state of mind. If it be benevolence and true self-denial, it will be cheerfully and happily submitted to, without murmuring and repining, without censoriousness, and without envy towards others, without insisting that others shall do and be, just what he does and is. He will allow the judge his ermine, the king his robes of state, and the merchant his capital, and the husbandman his fields and his flocks, and will see the reasonableness and propriety of all this.

But if it be selfishness and the spirit of self-gratification instead of self-denial, he will be ascetic, caustic, sour, ill-natured, unhappy, severe, censorious, envious, and disposed to complain of, and pick at, the extravagance and self-indulgence of others.

Especially does the true saint deny his appetites and passions. His artificial appetites he denies absolutely, whenever his attention is called to the fact and the nature of the indulgence. The Christian is such just because he has become the master of his appetites and passions, has denied them, and consecrated himself to God. The sinner is a sinner just because his appetites and passions and the impulses of his desires are his masters, and he bows down to them, and serves them. They are his masters instead of his servants, as they are made to be. He is consecrated to them and not to God. But the saint has ceased to live to gratify his lusts. Has he been a drunkard, a rake, a tobacco user? Has he been in self-indulgent habits of any kind? He is reformed: old things are past away, and behold all things are become new. Has he still any habit the character of which he has either mistaken or not considered; such as smoking, chewing, or snuffing tobacco, using injurious stimulants of any kind, high and unwholesome living, extravagant dressing or equipage, retiring late at night and rising late in the morning, eating too much, or between meals, or in short, has there been any form of self-indulgence about him whatever? Only let his

attention be called to it, he will listen with candor, be convinced by reasonable evidence, and renounce his evil habits without conferring with flesh and blood. All this is implied in regeneration, and must follow from its very nature. This also the Bible everywhere affirms to be true of the saints. "They have crucified the flesh with its affections and lusts." It should be forever remembered, that a self-indulgent Christian is a contradiction. Self-indulgence and Christianity are terms of opposition.

10. The sinner does not deny himself. He may not gratify all his desires, because the desires are often contradictory, and he must deny one for the sake of indulging another. Avarice may be so strong as to forbid his indulging in extravagance in eating, drinking, dressing, or equipage. His love of reputation may be so strong as to prevent his engaging in anything disgraceful, and so on. But self-indulgence is his law notwithstanding. The fear of hell, or his desire to be saved, may forbid his outward indulgence in any known sin. But still he lives, and moves, and has his being only for the sake of indulging himself. He may be a miser, and starve and freeze himself, and deny himself the necessities of life; yet self-indulgence is his law. Some lusts he may and must control, as they may be inconsistent with others. But others he does not control. He is a slave. He bows down to his lusts and serves them. He is enslaved by his propensities, so that he cannot overcome them. This demonstrates that he is a sinner and unregenerate, whatever his station and profession may be. One who cannot, because he will not, conquer himself and his lusts—this is the definition of an unregenerate sinner. He is one over whom some form of desire, or lust, or appetite, or passion has dominion. He cannot, or rather will not, overcome it. This one is just as certainly in sin, as that sin is sin. (To be continued)

THE SERVANT OF THE LORD

(Continued from page 42)

Gentiles and salvation to the end of the earth, the good news has reached us here in America—who are thousands of miles from where Jesus lived and died. Today the word for folks the world around is, "Whosoever shall call upon the name of the Lord shall be saved." Rom. 10: 13. Have you seen this light? Has this mighty Servant of Jehovah brought salvation to you and to your house? Yes, verily, "Now is the accepted time; behold, now is the day of salvation." The feast is now ready. Salvation has been fully provided by the Servant of Jehovah, the Lord Jesus. Receive it! Receive it! Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Why not do it now? — Quinter, Kansas

By permission of author

THE HAPPIEST WAY

There is so much to know, so little time
to learn;
So many corners on life's road, one
wonders which to turn;
This one may lead to pleasure gay, and
this to wisdom true,
And this, if we would follow it, might lead
to friendships new;
Yet none can ever tread them all, nor
drain life's cup of bliss—
Chance leads us to the joys we find and
past the joys we miss.

We know that some paths lead to shame,
and some to grief and woe,
But there are byways here and there,
whose ends we'll never know;
And there are roads we'd like to tread,
yet duty spurs us on,
And there are goals we'd like to reach,
yet we must strive for one.
Not all of life is ours to know, not all its
work we do
The race of men to come shall learn some
truths we never knew.

At best we blindly rush along, in haste
we love to spurn,
And what we miss another claims and
misses in his turn.
There is so much for man to know, so
little time to choose,
For every joy we win from life we pay with
joys we lose.
No one of mortal clay has solved the
secret of life's plan,
The happiest way is for us all to do the
best we can.

BIBLE STUDY

— JOHN —

This book of the gospel was recorded by Saint John, the disciple who was perhaps closer to Jesus than any other. He is called "that disciple whom Jesus loved." It is written in a way that makes it some of the deepest and most revealing reading of the whole Bible. John was one who could give a first hand report of the ministry of Christ. He could say, "I was there. I saw the prophecies concerning Christ fulfilled." He records his reason for writing this book in chapter 20 verse 31. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

In this account it is interesting to notice the direct statements Jesus made about himself. A few of them are: "I that speak unto thee am he" (the Messiah), "I am the bread of life", "Before Abraham was, I am", "I am the light of the world", "I am the door of the sheep", "I am the good shepherd", "I am the Son of God", "I and my Father are one", "I am the resurrection, and the life", "Ye call me Master and Lord: and ye say well; for so I am", "I am the truth and the life" "I am the true vine."

This book tells in such a wonderful way, God's love to humanity demonstrated in the life and work of Jesus Christ. Someone has noticed that in each of the chapters, Christ is portrayed in some special way different from the rest. Taken as a whole, the book gives us a vivid picture of our redeemer and his soul-saving work. Certainly, reading this book should cause anyone to "believe that Jesus is the Christ, the Son of God."

QUESTIONS:

1. Who anointed Jesus for his burying?
2. Whom did Jesus call, "An Israelite, indeed in whom is no guile?"
3. Who said, "Let us also go, that we may die with him?"

—Leslie Cover, Sonora, Calif.

THE PILGRIM

VOL. 6

MARCH, 1959

NO. 3

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

"THE POOR AMONG MEN SHALL REJOICE
IN THE HOLY ONE OF ISRAEL." Isa. 29:19.

Rejoice and be glad,
The Redeemer has come,
Go look on His cradle, His cross
and His tomb.

Rejoice and be glad, It is sunshine
at last,
The clouds have departed, the shadows
are past.

Rejoice and be glad, For the blood has
been shed,
Redemption is finished, The price has
been paid.

Rejoice and be glad, For the pardon
is free,
The Just for the unjust has died on
the tree.

Rejoice and be glad, For the Lamb that
was slain,
O'er death is triumphant and liveth
again.

Rejoice and be glad, For our King is
on high,
He pleadeth for us, on His throne in
the sky.

Rejoice and be glad, For He cometh
again;
He cometh in glory, the Lamb that was
slain.

Chorus: Sound His praises, Tell the story
Of Him who was slain.
Sound His praises, tell with gladness
He cometh again.

—Selected by J. I. Cover

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

"But Now is CHRIST RISEN FROM THE DEAD, and become the Firstfruits of Them that Slept."

The winter is passing and Springtime is at hand. All nature is teeming and bursting forth with new life. Only a few months ago all seemed to be dying and becoming inactive. The fields were turning brown, the leaves were falling from the trees, the little creatures of woods and meadows seemed to understand and be making preparation for a change. Birds winged their way to the Southlands where there is warmth and sunshine. Winter settled down with its ice and cold and stillness that seemed ominous. People were going about in quietness to maintain and preserve what had been gained in the past active summer. The winter advanced and all seemed to come to a standstill. But suddenly there is a change, there is a new warmth in the sunshine, the great white snow blanket that covered the earth is disappearing; there are signs of new life; little tender green blades of grass are beginning to appear. The birds that flew quietly away a few months ago are returning and they are beginning to sing. All the little creatures that went hiding into their winter houses are coming forth again, and will soon have new coats and colors. There is new hope. Life has begun anew.

Many thousands of times since the beginning of the world, this mysterious cycle has been repeated. Springtime, vision, and hope, love and beauty and song, sowing and prospects and preparation for future. Summer and labor and warmth and growth. Autumn and maturity and harvest and gathering. Winter and cold and stillness and inactivity, and the season has completed its round. The Almighty has given mankind a sign, the rainbow in the cloud, for an everlasting covenant with them that while the earth remains, seedtime and harvest,

and cold and heat, and summer and winter, and day and night shall not cease.

In the beginning God created the heavens and the earth, and the earth was void and darkness was upon the face of the deep—Winter. Then came the Springtime of the earth. God began to fill the earth with life and beauty and inhabitants and he formed Adam from the ground and breathed into him the breath of life, and he became a living soul, the crown of glory to the creative impulse and act; forasmuch as man is the image and glory of God. And from his side he made a beautiful woman who was the glory of the man which God created. No doubt they were perfect: emotionally, intellectually and physically. The world with its fullness and its beauty and its future was before them. O what a springtime of life. They had the power to enjoy it to the fullest, because they were innocent. They failed to grasp the opportunity, and through deception, tragedy befell their lives and they lost their home and their happiness and their children, and the man had to till the ground in sorrow and eat bread in the sweat of his face. Eve must bring forth her children in sorrow who must live in enmity, and in the end, death. There were promises of redemption, but tragedy and sorrow and death followed their posterity down through the ages and terrorized and enslaved them for about four thousand years. But one day—the long promised and looked for day—one night the silence was broken and the gloom and the shadow and the fears were dispelled by heavenly voices announcing the birth of the Redeemer. "The people that sat in darkness saw a great light and to them that sat in the region and shadow of death, new light is sprung up." "To you is born this day, in the city of David, a Saviour who is Christ the Lord." New hope; a new way to God; a new life. Faithful men followed his call and became his servants and loved Him and hoped and trusted him, expecting him to restore the kingdom of David and its former glory. But how mistaken they were. The decreed enmity was too great and his enemies slew him and hanged him on a cross till he was dead. He was taken down

and buried and the tomb was sealed and watched by soldiers. Three days of silence, days of sorrow and disappointment and gloom to all who loved him—winter days. Then came the glorious triumphant climactic event of all ages. The dead comes to life again. The pains of death are loosed; the seal is broken. The earth shakes; the door of the tomb swings open wide. The soldiers become like dead men. Angels are in attendance and proclaim those glorious victorious words: "He is not here; He is RISEN; come see the place where he lay." Death and hell are conquered. Satan has received a fatal stroke. Death has lost his sting and fear. Love has triumphed over hatred; good over evil. Jesus who was dead is alive forevermore and has the keys of death and hell. Hear the mighty proclamation of the victor: "ALL POWER IS GIVEN ME IN HEAVEN AND IN EARTH: go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world."

Forty days was the risen Lord with his disciples on earth, and then in their presence and view he ascended to heaven in a cloud. The apostles began the great evangelical work of preaching the gospel of their risen Lord. The key note and essence of all their sermons was that God has raised him up from the dead, and we are witnesses of his resurrection. The citadels of heathenism and idolatry could not stand before the assaults and persuasions of so powerful a witness. Death was only an incident in this new life. The apostle says, "That I might know him and the POWER OF HIS RESURRECTION and the fellowship of his suffering, being made conformable unto his death if by any means I might attain unto the resurrection of the dead"; and Rom. 1:3,4: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; AND DECLARED TO BE THE SON OF GOD WITH POWER, ACCORDING TO THE SPIRIT OF HOLINESS, BY THE RESURRECTION FROM THE DEAD."

The power of the resurrection is the power of God.

The power that raised Jesus from the dead is the power that will call to life all them that are asleep in Jesus when he shall appear in glory. Jesus says, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will," "I am the resurrection and the life."

"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him, and will sup with him and he with me. To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne."—D. F. W.

Look, ye saints, the sight is glorious,
See the man of sorrows now,
From the fight returned victorious,
Every knee to him shall bow.
Crown him, crown him,
Crowns become the victor's brow.

Crown the Saviour, angels crown him,
Rich the trophies Jesus brings,
In the seat of power enthrone him,
While the heavenly concave rings.
Crown him, crown him,
Crown the Saviour, King of kings.

NOW

Perhaps there is now a "shy, solitary serious thought," in your heart about becoming a Christian. If you let it alone it may fly away like a bird through a cage door left open and may never come back. Or else a crowd of business cares or plans, or perhaps a host of social invitations will flock in, and the good thought be smothered to death. You have smothered just such blessed thoughts before. The thought in your heart is to become a Christian now, and the great bells ring out, "Now is the accepted time; behold, now is the day of salvation." No soul was ever yet saved, and no good deed was ever done tomorrow." —Selected.

TURNING FROM GOD

By J. I. Cover

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven!" Heb. 12:25. Every step made upon the Broadway that leadeth to destruction is turning farther away from God. We cannot lead a passive, neutral, life entirely. We cannot entirely do as we please for we are servants "of sin unto death or" "of obedience unto righteousness;" though Satan would have us believe we can be independant and live as we please. We can begin to turn away from God through our senses.

1. Seeing or beholding conditions of evil, that appeal to the lust of the eyes and in this may pervert even the very things God has made good and for good uses.

2. Hearing. How much that we hear is immoral, debasing and corrupt, even though we may not desire or enjoy to hear; but to take secret or open sttisfaction to hearing evil communication of any nature, there is gradually seeping into the carnal mind that is corrupt this evil flow of moral filth that but causes a growth in the minds of evil that is more serious than cancer of the body: so feeding the lust of the flesh.

3. Feeling. This goes deep into our natures. By taking into our being the contemptable things, the mind of man becomes activated to evil thoughts, evil sensations and desires well up like water behind a dam until the force of evil breaks out in our

4. Speaking. "Out of the abundance of the heart, the mouth speaketh." Matt. 12:34. In turning from God to evil ways: having delight in seeing, hearing, and apeaking evil, then broadcasting to all who hear, they then have this evil influence to accept or reject.

5. Acting. This covers besides our speaking all our actions that is the fruit of an evil heart. Jesus says "But those things which proceed out of the mouth, come forth from the heart, and they defile the man; For out

of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies; these are the things which defile a man. Matt. 15:18, 19,20. This flow of evil from the defiled heart of man besides being manifest in conversation, influences the actions of man to full demonstration of the result of the lust of the flesh, the lust of they eyes, and the pride of life: which pride is on a high plane of sin wherein moral virtue may be mixed; self esteem is evident accompanied by arrogance and vanity. All this is turning from God, facing the broad downward way, following the phantom of sinful pleasures that vanishes, and reappears again and again as a decoy on and on the mirage of sin lures away and away from the light of love, glory, and virtue; seeking to hide away from the presence of God.

And would I turn away
From God my friend;
To wander far astray,
Unto the end?

Would I shun in dismay,
The shining light;
And in my soul portray,
Black evil night?

Would I by fault incur,
Evil for good,
Could I at all prefer,
Poison to food?

Could I at ease diddain,
To climb to light;
And careless drift amain,
Slip down from sight?

Could I at will forsake
Life, joy, and peace;
Could I instead partake,
Of death and cease?

O let me turn away,
From evil ways;
While it is called today,
Give God the praise.

"BELOVED, NOW ARE WE THE SONS OF GOD."

By Elder John Kline

In my view, there is no passage in the Bible which requires a stronger faith to believe it fully than the one just quoted. No passage that I know of sets forth in such lofty terms of description the exaltation and glory of the redeemed. Often have I heard persons express their wonder that Jesus did not tell us more about heaven and the future state. This text itself tells us infinitely more about this than we are capable of comprehending. Let us think a little.

I. It tells us that we are NOW the SONS OF GOD. To be the son of a RICH MAN is esteemed a great boon; to be the son of a king is an honor and fortune enjoyed by few. But what are favors like these compared with being a son of God! No wonder John says in another place: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Take the words of my text all to yourself, my brother, my sister: believe it; love it; and ever rejoice in the light of it. You desire to know how you attained to this high distinction. I will tell you. Jesus came to you in his blessed Word with the assurance that "as many as receive him, to them gives he power to become the sons of God, even to them that believe on his name; which are born, not of blood; nor of the will of the flesh; nor of the will of man; but of Gos,"

"This promise ever shall endure,
Till suns shall rise and set no more."

You received the Lord by believing on his name. This is faith. You believed with your heart; that is, your faith was full of love, and your love was attended and followed by obedience, and this made your faith complete. It is yours now to rejoice in hope of the glory of God.

II. But you can hardly believe that you are to be just like Christ. On the mount you saw him glorified. "His face did shine as the sun, and his outward form

was white as the light." Now Paul says: "He shall change our vile bodies that they may be fashioned like unto the body of his glory." "Then shall the righteous shine as the sun in the kingdom of their Father."

O brethren, let us look at the BRIGHT side of the Christian's life, for it has a bright side, and that is the side next to heaven, on which the light of heaven forever falls. I am not unmindful of the fact that, figuratively speaking, one side is turned to earth, and the earth in many respects is a very dark place. On the earth-side "clouds and darkness are the habitation of his throne;" but on the heaven-side "the city hath no need of the sun to shine in it, for the Lord God and the Lamb are the light thereof; and there shall be no night there." "We are fellow-citizens with the saint (in glory), and of the household of God." Oh, brethren, let us walk worthy of our high calling. "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God concerning you you."—Life and Labors of Elder John Kline, 1835.

THE CASE AGAINST THE MOVIES

By Norman Landis Loux

My topic is of necessity a part of the whole subject of Christian recreation. It is an effort to show why a number of religious bodies have decided against the modern movie as a form of recreation for their members. To be more specific, it is an effort to show why you and I as individual Christians cannot patronize the modern movie theater as a form of recreation.

In the first place, I want to say that the conclusions that I have reached in this discussion are based on my own personal experience with the movie, having attended the movie regularly for a period of time prior to my becoming a Christian; and, secondly, my conclusions are based on the studies of leading educators and theologians. . . .

The movie gives people the wrong outlook on life, first of all as related to things sacred. As you all know, the favorite theme of the movie is love. How-

ever, we can plainly see that the "love" of the movies is not normal, wholesome, and godly, like that of a good man for his wife. Rather what is shown on the screen for love is simply sex passion, with no reserve, no modesty, and no thought of its being anything sacred.

For the Christian, love is something to be regarded as clean, pure, and beautiful. The movie has transformed it into mere animalism and inflaming sex desire. As one author has well said, "The love that is portrayed in the movie is an unholy thing, unnatural, and ungodly, and the exhibition of it before the eyes and minds of young people is a curse beyond human measurement." Love is not something that is to be played with, to be dealt with lightly—but must rather be regarded as a divine instinct to meet a definite need in the lives of human beings. The need is not that of selfish gratification of sex impulses.

The movie gives people the wrong outlook on life, secondly, as related to marriage and the establishment of the home. You may think it strange, but I am positive in stating that marriage and the establishment of a home are two of the most pleasant things a young man or woman can look forward to in their entire lifetime. Marriage and home-life occupy a very important part in the life of any person. Success in life quite frequently hinges on the success or failure of one's married life. It is highly important, therefore, that we have the proper conception of the institution of marriage and of family relations in order that we may lay the proper foundations for a successful married life. I do not think that I am saying too much when I say that regular movie attendance helps to lay one of the poorest foundations that can be laid for a successful married life. Sandburg says that marriage is a padlock. I choose not to look at it as such, but in a sense that is true; the only key to the lock being the death of either one of the contracting parties. The average movie star regards marriage as a bond which is tied with a very poor grade of string, which can be broken at will. What would you expect people like this

to teach regarding marriage? Certainly you would not expect them to condemn divorce. Rather you would expect them to endorse it wholeheartedly, and that is what they have done; they have destroyed everything sacred about marriage and have made it merely a convenience. The result that such a philosophy has on those who are in contact with it from time to time is obvious.

The movie gives people the wrong outlook on life, thirdly, as related to sin. Sin has always been black and will always remain black. The only thing that can change the color of sin is the blood of Christ. "Persons and actions deserving of the most severe condemnation have been pictured in the movie as honorable and commendable. The most vicious and desperate criminals have been pictured as heroes. The vulgar morons and cold-blooded murderers who are the gang leaders are shown as statesmen. Bootleggers, highjackers, and other kinds of criminals are pictured as businessmen. Drinking and drunken brawls are shown as respectable social affairs."

May I quote further, "Not only are the themes of the movies bad, but the conclusions the pictures draw are bad. The American films are not only about wickedness, but they favor wickedness. They not only show nudeness but they show it as desirable, show it as if it were decent! They not only show crime, but they teach that crime pays! They not only show criminals, but they show them as brave men and women; as romantic, adventure loving, admirable people, who, after all, are not so bad. And in the movie they get away with their crime! The movie is a school of sin, and the teachings and precepts of the movie on the whole are bad."

This is the conclusion of the twelve groups of scientists, educators, psychologists, and sociologists who made a detailed four-year study of moving pictures in America to learn what happened when people go to picture shows, what they see, what they remember, what results the movie has.

The movie fails to teach thrift, hard work, temperance, and such essentials of good character. Some of the things that are absolute requirements for the suc-

cessful living of the Christian life are discredited in the movie. The leading characters of most films are pictured with large, expensive automobiles, enormous wardrobes, and the like. They are pictured as persons having anything their heart desires. They are pictured as persons who squander their money carelessly, having no sense of frugality. The general impression given by the moving picture is that its stars spend their days strolling about the beach and their nights at a night club. What will an atmosphere like this do to those who feed on it? It is bound to make people dissatisfied with their lot—unsatisfied to be just an ordinary person.

Movies give people the wrong outlook on life, in the fourth place, as related to authority. The movie scoffs at the clergy. As Christians we believe that the Church must be honored and respected. We believe further that the Church has certain regulative powers over the lives of its members. The movie tends to destroy the authority of the Church.

The movie also ridicules officers of the law. It fosters disrespect to the authority of the law. It gives the general impression that what you can get away with is all right. This is contrary to the Christian's code of ethics. As Christian we desire to obey those who have the rule over us.

Again, the movie fosters a general disrespect for the authority of parents. It teaches children to be dissatisfied with what they have. It gives children ideas of how to pull it over on their parents. This cannot be right, for parents have a claim on the lives of their children. The Bible says, "Children, obey your parents in the Lord, for this is right." Leading educators realize that careful home training goes a long way in making children grow up as respectable citizens. What then if we have an influence which undermines this teaching.

The movie gives people the wrong outlook on life, in the fifth place, as related to the proper values of life. You will surely agree with me that the movie places the emphasis on self. According to the philo-

sophy of the movie, the most valuable things in life are self-gratification, fame, popularity, wealth and pleasure.—Selected from Bible Monitor, 1946.

WE ARE WHAT WE WILL TO BE

"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

We hear so much about "heart" religion. Many sects make this their clarion call. Certain periodicals are jammed with declarations upholding the idea. Some radio pulpiteers shout their challenge over the ether waves so authoratively that one would think real Christian experience has no relationship with the knowledge of the Scriptures. One made so bold as to declare that head knowledge has nothing whatsoever to do with salvation, and that if some people were to lose their heads (by an act of severance) their religion would be all gone and there would be no hope for that soul throughout eternity.

Let us examine the factual interpretation of the Word on this matter. First we should recognize the fact that "Not every one that saith. . . Lord, Lord," is on speaking terms with the Lord. It is true that some people can quote Scripture without being in the least concerned about its meaning. It is one thing to search the Scriptures to "prove" an argument or to substantiate some biased opinion; but it is quite another to "study to shew thyself approved unto God. . . rightly dividing the word of Truth." It is the seeker after truth with whom we are concerned now. It is not possible to bypass the mind (or head) while filling the heart with full Christian testimony and experience.

As a man thinketh, so is he. It is so with every thing we say or do. The old, time-worn, alibi, "I spoke before I thought," or "I acted before I thought," is totally false. There is not the flick of an eyelash but what is first telegraphed from the mind. Not a syllable but what it is first framed in the head. Proximity with evil and a seared conscience may leave us prey to words and deeds which cause belated remorse; but if there had not been flirting with evil, no griev-

ous habits could have resulted. Resisting the Spirit of God at the first crossroads is always fraught with defeat, save through the atoning merits of the shed blood of Christ, by faith applied. Procrastination at the foot of the cross always tend to harden the nature of the sinner, until after a while it is easy to commit sin or to omit to do proper honor to the Lord and His body. It could hardly be proved that this is not a condition of the mind as well as the heart.

Studying the Scriptures and searching the Scriptures implies the acquiring of knowledge therefrom. The very first impression received pertains to the application of ones mind to finding out what is required of a sinner seeking salvation from his sins. The Holy Scriptures, being the only source of accurate knowledge (whether read or heard read), it follows that salvation (when accepted) must have been a matter of fact rather than emotion, and therefore came through the medium of the mind before it could reach the heart. It is granted that once the mind is illuminated, the heart will be rejuvenated, and then may come any amount of spontaneous collaborations of both satisfaction and emotion.

It is a travesty to teach that God maneuvers His children around like puppets, pulling this and that string and moving the creature here and yon against the "will" of the disciple. Man could not be a free moral agent and be bound thus to any directive other than his own will and volition. It is true, glory to God, that when the disciple has willed to do the Father's will, then the Father takes over mind, heart, and spirit. Everything then done, in word or deed, is done for love of the Father, through the express "purpose" of the mind, to which the heart gives assent in triumphant strains.

The wisdom and the love and the power of God flows from the throne of God, through the channels of the Word, into the mind and heart of the believer, to "water" the whole man, equipped for all good works. Every non-christian must be approached through the medium of the mind. It detracts, somehow, from the beauty and the stability of the idea of grace and love and peace and vicarious priesthood when Christian living is divorced from mind capacity, will, and knowledge.

—Gospel Herald, 1953

OBEDIENCE WHEN COMING TO THE YEARS OF UNDERSTANDING

The first impression upon man after becoming accountable to God, is wrought by the Spirit of God, or otherwise called the drawings of the Father; and is intended to convince him of his sins. This the Apostle calls, "The grace of God which bringeth salvation. And this cannot be until the mind is susceptible or capable of being impressed. Hence innocent children are never included in these duties obligatory on the rational man, commanded in the Word of God.

It is nothing but worldly sophistry and human absurdities to attempt to prove by Scriptures the necessity of including infants in the external ordinances of the Church of God; for concerning them the Saviour says, "of such is the kingdom of heaven," without these duties enjoined upon them. But when they grow to a mature age and the operating power of God is felt upon their hearts, and when it teaches them, that "denying ungodly and worldly lusts," they must now live "soberly, righteously, and godly in this present world," they then become accountable to God, because they know to do good, and if they do it not, it is sin unto them.

Now the Word of God applies to them in regard to ordinances, and by the preaching of the same, they are called to come to the friend of sinners, Jesus Christ, who is the author of eternal salvation to all them that obey him. If that gracious call is rejected, they alienate themselves from God, forfeit their right to the kingdom of heaven, their heirship of God, and their interest in the blood of Christ. Refusal or disobedience to the call is the first willful and actual sin against God, which excludes man from the kingdom of God. Man then becomes a servant of sin, and a child of the wicked one, and possesses a carnal mind, which is enmity against God and is not subject to the law of God, neither indeed can be. Hence man must be born again.

—Taken from Gospel Visitor, 1865.

NEWS ITEM

Most of us are glad to live in a country that has freedom of religion, with no state church. However, there are dangers. People in the United States are more and more insisting on taking all religion out of public schools. In New Jersey there can be no more likenesses of Christ and no more Christian hymns at Christmas time in the schools. The Ten Commandments cannot be taught and all Christmass observances are illegal. In one town in Illinois this past year the observance of the birth of Christ and the singing of carols have been prohibited. Likewise a city in California. The Attorney General of that state has ruled that God cannot be mentioned in the classroom. One school has instructed its librarian to take out of circulation all books which mention God. The Board of Education of Hyde Park in New York has called the Ten Commandments undesirable instructional material. The ruling has been upheld by the State Commissioner of Education. In Pennsylvania the statute providing for daily Bible reading in the schools is being challenged in the courts. As these definite efforts to make our government godless succeed, the home and the church must strive more than ever to keep Christ and God in the thinking of our young people.—Gosple Herald, 1959

If we could see, as angels see,
The stern events now just at hand,
The trials awaiting you and me,
Demanding strength and courage grand,
I wonder, would we be content
To go on living as before?
On worldly thoughts would time be spent
Or would we read our Bibles more?

I wonder, could mere weariness
Benumb our ardor, chill our zeal?
Would we not face all storms and stress
With hearts that just for others feel?
God's Word with guiding beacon ray
Show future scenes, unerring, clear;
Awake, O soul, and work and pray!
Eternity is almost here!

—Selected by Catherine Hitch.

EVIDENCES OF REGENERATION

(Condensed from the Lectures of C. G. Finney, 1848)

WHEREIN SAINTS AND SINNERS MUST DIFFER. (Concluded)

11. The truly regenerate soul overcomes sin.

Let the Bible be heard upon this subject. "And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—I John 2:3,4. "And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins: and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness is not of God, neither he that loveth not his brother."—I John 3:3-10. "Whosoever believeth that Jesus is the Christ, is born of God, and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—I John 5:1-4.

These passages, understood and pressed to the letter, would not only teach, that all regenerate souls overcome and live without sin, but also that sin is impossible to them. This last circumstance, as well as other parts of scripture, forbid us to press this strong language to the letter. But this much must be understood and admitted, that to overcome sin is the rule with every one who is born of God, and that sin is only the exception; that the regenerate habitually live without sin, and fall into sin only at intervals, so few and far between, that in strong language it may be said in truth they do not sin. This is surely the least which can be meant by the spirit of these texts, not to press them to the letter. And this is precisely consistent with many other passages of scripture, several of which I have quoted; such as these:—"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Cor. 5:17. "For in Jesus Christ, neither circumcision availeth anything nor uncircumcision; but faith which worketh by love."—Gal. 5:6. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."—Gal. 6:15. "There is therefore

now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:1-4 "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace."—Rom. 6:1-14.

The fact is, if God is true, and the Bible is true, the truly regenerate soul has overcome the world, the flesh, and Satan, and sin, and is a conqueror, and more than a conqueror. He triumphs over temptation as a general thing, and the triumphs of temptation over him are so far between, that it is said of him in the living oracles, that he does not, cannot sin. He is not a sinner, but a saint. He is sanctified; a holy person; a child and son of God. If at any time he is overcome, it is only to rise again, and soon return like the weeping prodigal. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand."—Psalm 37:23,24.

12. The sinner is the slave of sin. The seventh of Romans is his experience in his best estate. When he has the most hope of himself, and others have the most hope of his good estate, he goes no further than to make and break resolutions. His life is but a death in sin. He has not the victory. He sees the right, but does it not. Sin is his master, to whom he yields himself a servant to obey. He only tries, as he says, to

forsake sin, but does not in fact forsake it, in his heart. And yet because he is convicted, and has desires, and forms resolutions of amendment, he hopes he is regenerated. O, what a horrible delusion! Stop short with conviction, with the hope that he is already a Christian! Alas! how many are already in hell who have stumbled at this stumbling stone!

13. The subject of regeneration may know, and if honest he must know, for what end he lives. There is, perhaps, nothing of which he may be more certain than of his regenerate or unregenerate state; and if he will keep in mind what regeneration is, it would seem that he can hardly mistake his own character, so far as to imagine himself to be regenerate when he is not. The great difficulty that has been in the way of the regenerate soul's knowing his regeneration, and has led to so much doubt and embarrassment upon this subject, is that regeneration has been regarded as belonging to the sensibility, and hence the attention has been directed to the ever-fluctuating feelings for evidence of the change. No wonder that this has led conscientious souls into doubt and embarrassment. But let the subject of regeneration be disenthralled from a false philosophy, and let it be known that the new heart consists in supreme disinterested benevolence, or in entire consecration to God, and then who cannot know for what end he lives, or what is the supreme preference or intention of his soul? If men can settle any question whatever beyond all doubt by an appeal to consciousness, it would seem that this must be the question. Hence the Bible enjoins it as an imperative duty to know ourselves, whether we are Christians. We are to know each other by our fruits. This is expressly given in the Bible as the rule of judgment in the case. The question is not so much, What are the man's opinions? as, What does he live for? Does he manifest a charitable state of mind? Does he manifest the attributes of benevolence in the various circumstances in which he is placed? O, when shall the folly of judging men more by their opinions and feelings, than by the tenor of their lives cease? It seems difficult to rid men of the prejudice that religion consists in feelings and in experiences in which they are altogether passive. Hence they are continually prone to delusion upon the most momentous of all questions. Nothing can break this spell but the steady and thorough inculcation of the truth, in regard to the nature of regeneration.— Next: REPENTANCE

CHRISTIANITY CANNOT BE HID

A secret, unobserved religion cannot be the religion of Jesus Christ. Whatever religion can be concealed is not Christianity. If a Christian could be hid he could not be compared to a city set upon a hill, to the light of the world, to the sun shining from heaven and seen by all the world below.

Never therefore, let it enter the heart of him whom God hath renewed in the spirit of his mind to hide that light, to keep his religion to himself. Especially considering, it is not only impossible to conceal true christianity, but likewise absolutely contrary to the design of the great Author of it.—Selected

Historical

THE PROPAGATION OF CHRISTIANITY AFTER THE TIME OF THE APOSTLES

2. From the spectacle of the infidelity and devastation of Palestine, foretold by so many prophecies, and truly designated by Jortin as an 'event on which the fate and credit of Christianity depended,' we turn to the more grateful office of tracing its advance, and celebrating its success. We may consider the neighboring Church of Antioch to have been founded about 40 A. D. by St. Paul and St. Barnabas. It was there that the converts first assumed the name of Christian, and the first act which is recorded respecting them was one of charity to their suffering brethren in Judaea. In a mixed population of Greeks, and natives unfettered by the prejudices of Judaism, our holy faith made a rapid and steady progress. In the residence of the Prefect of Syria, under the very eye of the civil government, it is probable that the infant society was protected against the active hatred of the Jews; and there can be no doubt that its early prosperity was greatly promoted by the zeal of its second bishop, Ignatius. This ardent supporter of the faith, the contemporary, and, as we are informed, the friend of some of the Apostles, presided over the Church of Antioch for above thirty years, and at length was led away to Rome, and perished there, a willing and exulting martyr. He fell in the prosecution of Trajan, in the year 107. During his journey through Asia to Rome he addressed epistles to some of the Christian Churches, in which we may still discover the animated piety of the author, through the interpolations with which the party zealots of after times have disfigured them.

The fourth bishop in succession from Ignatius was Theophilus, a learned convert from paganism, more justly celebrated for his books to Autolytus in defence of Christianity, than for his attack on the heresies of Marcion and Hermogenes. Under such guidance the Church of Antioch became numerous and respectable; and from

the ordinary course of events we may reasonably infer, that the religion which was popular in the capital of Syria obtained an easy and general reception throughout the province.

A correspondence between our Saviour himself and Abgarus, a prince of Edessa in Mesopotamia, is delivered to us at the end of the first book of Eusebius, as copied from the public records of the city. The genuineness of the correspondence has long ceased to find any advocate, and this is probably among the earliest of the many pious frauds which have disgraced the history of our Church; but the existence of the forged record in the archives of Edessa has never been disputed; and, as it is clearly the work of a Christian intending to do honor to the founder of his religion, it proves at least how early was the introduction of that religion into the province of Mesopotamia.

3. The seven Churches of Asia mentioned in the Revelation are, Ephesus, Smyrna, Pergamus and Thyatira, Sardis, Philadelphia, Laodicea. Of Pergamus and Thyatira little subsequent mention is made in history; the other five, and especially the two first, are distinguished among the most fruitful of the primitive communities. The Church of Ephesus, which was founded by St. Paul and governed by Timothy, was blessed by the presence of St. John during the latest years of his long life. Of him it is related, on sufficient authority, that when his infirmities no longer allowed him to perform the offices of religion, he continued ever to dismiss the society with the parting benediction. 'My children, love one another!' and there is nothing in the early history of this Church to persuade us that the exhortation was in vain. In fact, Ignatius, during his residence at Smyrna, addressed an Epistle to the Ephesians bearing testimony to their evangelical purity, and to the virtues of their bishop Onesimus. And it is important to add, that two other Epistles addressed at the same period to churches at Magnesia and Tralles (or Trallium), of more recent foundation, prove the continued progress of our faith in those regions, even after the last of the apostles had been removed from

it. At the end of the second century we find that Ephesus still remained at the head of the Asiatic churches, and we observe its bishop, Polycrates, conducting them in firm but temperate opposition to the first aggression of the Church of Rome.

4. It would appear from the Epistle of Ignatius to the Smyraaeans, that some in that communion were tainted with heresies, which appeared unpardonable to that zealous bishop, and which perhaps might be attended with some danger to an infant society. But when he designates those schismatics as beasts in the shape of men, we may doubt whether his exertions in this matter were calculated to restore the union of the Church. A pious bishop named Polycarp at that time presided over the Church of Smyrna: he had been appointed to his office by St. John, and continued faithfully to discharge it until his aged limbs were affixed to the stake by the brutality of Marcus Antoninus. 'Eighty and six years have I served Christ, and he hath never wronged me,' was his reply to the inquisitorial interrogations of the Roman proconsul; and it will not be out of place here to transcribe his last beautiful prayer, which has reached us from the pen of those who witnessed his martyrdom.

'Father of thy beloved and blessed Son Jesus Christ, through whom we have knowledge of thee; God of angels and powers and of all creation, and of the whole family of the just who live in thy presence! I thank thee that thou hast thought me worthy of this day and this hour, that I may take part in the number of the martyrs in the cup of Christ for the resurrection of eternal life, soul and body, in the incorruptibility of the Holy Spirit—among whom may I be received in thy presence to-day in full and acceptable sacrifice, as thou has prepared, foreshown, and fulfilled, the faithful and true God. For this and for everything, I praise thee, I bless thee, I glorify thee, through the eternal High Priest, Jesus Christ, thy beloved Son.' The martyrdom of Polycarp took place about 166 A. D.

—Waddington's History of The Church.

THE MASTER'S CALL

In the cool of the glad spring morning
The Master came to me,
"My seed of truth must be planted,
Will you help in the work?" asked He.
And I answered, "Wait but a little,
The day is fair—so fair;
When the mornings are less enchanting,
In Thy fields I will do my share."

At the dawn of a summer morning
I heard the Master say,
"My truth must be watched and tended;
Will you work in my fields today?"
But I said, "The days are so dreamy,
And summer has just begun,
I will do my part of Thy labor
When the glory of June is done."

In the dew of an autumn morning
The Master came once more;
"My harvest is white," He whispered,
"And reapers are needed sore."
"But this autumn joy," I pleaded,
"I must quaff of, ere it wane;
Just a few more draughts of sunshine,
And I'll help Thee garner the grain."

In the chill of a winter morning
The Master came to me;
The ice-bound river was silent,
And snow lay white on the lea.
"O Master, I now am ready
To work in Thy fields," I said;
But the Master smiled in pity
And sadly shook His head.

"The harvest is over," He answered,
"And winter comes apace;
But some wheat is all ungarnered
Because of your vacant place;
You have spent the year in pleasure,
I have pleaded all in vain;
But what of your own remorses,
And what of the wasted grain?"

—Selected.

BIBLE STUDY

— ACTS—

As the Title implies, "The Acts of the Apostles" is a historical narrative of the apostles in establishing the Church and spreading the Gospel.

According to Christ's promise the Church was established on the day of Pentecost by the visitation of the Holy Ghost, which through Peter's sermon moved over three thousand to be baptized. The Church increased and spread rapidly. Peter's vision concerning Cornelius plainly revealed that the Gospel should also be delivered to the Gentiles.

One of the chief incidences in this book is the miraculous conversion of Paul which turned him from a persecutor of the Church to become the most noted apostle in the promulgation of the Gospel to the Gentile nations. It is indeed a challenge to the Christian to consider Paul's labors and the afflictions he suffered in the service of the Lord, II Cor. 11:23-33.

Written by Luke, the book of Acts covers a period of approximately thirty-three years; from Jesus' ascension 30 A. D. to Paul's imprisonment in Rome 63 A. D.

As recorded in the Old Testament, God nourishes up a nation through which all nations should be blessed. This blessing is largely fulfilled in the preaching of the Gospel to all nations of which the first thirty years—the most conclusive and effective—is outlined in the book of Acts.

QUESTIONS:

1. How many days was Jesus seen of the disciples between his resurrection and his ascension?
2. How many missionary journeys did Paul take?
3. On what occasion was Paul involved in a ship wreck?
4. Which missionary journey did Paul visit Athens?
5. Who were Aquila and Priscilla?

—Joseph E. Wagner, Modesto, Calif.

THE PILGRIM

VOL. 6

APRIL, 1959

NO. 4

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

Hail, thou once despised Jesus!
Hail, thou Galilean King!
Thou didst suffer to release us;
Thou didst free salvation bring.
Hail, thou agonizing Saviour,
Bearer of our sin and shame!
By thy merits we find favor;
Life is given thro' thy name.

Paschal Lamb, by God appointed,
All our sins on thee were laid;
By almighty love anointed,
Thou hast full atonement made.
All thy people are forgiven,
Thro' the virtue of thy blood;
Opened is the gate of heaven;
Peace is made 'twixt man and God.

Jesus, hail! enthroned in glory,
There forever to abide;
All the heavenly hosts adore thee,
Seated at thy Father's side:
There for sinners thou art pleading;
There thou dost our place prepare;
Ever for us interceding,
Till in glory we appear.

Worship, honor, power, and blessing,
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give.
Help, ye bright, angelic spirits;
Bring your sweetest, noblest lays;
Help to sing our Saviour's merits;
Help to chant Immanuel's praise!

—JOHN BAKEWELL, 1757

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." I Cor. 2:14.

In this text, we are taught that there are two realms of intelligences, the natural and the spiritual. These are unseen powers or influences called spirits. On the one hand they are uplifting, heavenly and eternal, and on the other, they are degrading, earthly and temporal.

The word SPIRIT is used many times in the Bible, and often simply means life, as in James 3:26, "The body without the spirit is dead." Also in Eccl. 3:21, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward." "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." This breath of life is the "spirit" which makes man a living soul, and gives him intelligence, reason and emotion.

But there is another spirit, beside this breath of life, called the "Spirit of God", "Holy Spirit" or "Holy Ghost", which is a generative power that begets a new man or new creature in Christ Jesus. It is a preserving and persevering influence, made available, and necessary for us to possess, in order to discern and receive the things of God that are heavenly and eternal.

All begetting powers beget their kind, and all discerning intelligences discern their kind. And so Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." John 3:6. And, "The natural man receiveth not the things of the Spirit of God...neither can he know them because they are spiritually discerned." I Cor. 2:14. "For, what man knoweth the things of a man, save the

spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." I Cor. 2:11. The living soul, then, without the Spirit of God, is called the natural man, whose interests and attachments are wholly earthly and therefore, temporal or passing. But the new creature, which is born of the Spirit, has his attachment and interest in the things of God that are heavenly and eternal; and because of this difference in outlook or goal, there is enmity between these two realms of intelligence and being. For, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that ye cannot do the things that ye would." Gal. 5:17.

In I Cor. 15:44-48 we read, "There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly such are they also that are heavenly.

This "firstman" which is the "natural man" is also called the "outward man", in II Cor. 4:16; and the apostle says he perishes. Therefore, because the outward or natural man perishes, and the inward man endures eternally, it is only wisdom that we turn to the spiritual for true values. Who would not give the temporal for the eternal? "But the natural man receiveth not the things of the Spirit of God..because they are spiritually discerned." Might it be possible that too often we try to understand the things of the Spirit with the natural mind? This is the thing that puzzled Nicodemus. His natural mind said, "How can these things be?" But Jesus said, "Except a man be born again (from above) he cannot see the KINGDOM OF GOD".

We are unable to tell what the exact condition of Adam and Eve was before they partook of the forbidden tree. Apparently they had not partaken of the tree of life; neither had death passed upon them. But

when they ate of the forbidden tree, then they were in a state of disobedience and disfavor with God and for that reason God mercifully removed them from the tree of life, lest they should eat of it and live forever in their undeveloped state of sin. While this was seemingly a heavy penalty, it was also a great act of love for them and their posterity. Had they been permitted to take of the tree of life and live forever in their sinful state, the way of reconciliation with God would also have been closed forever. There never could have been a way whereby this natural or earthy man could be liberated from the "bondage of corruption into the glorious liberty of the children of God; to be a "partaker of the divine nature", and to be "accepted in the beloved."

The first knowledge we have of the Spirit of God, is that it "Moved (brooded) upon the face of the waters." So, "It is the Spirit that quickeneth." "The words that I speak unto you, they are spirit and they are life." "And you hath he quickened, who were dead in trespasses and sins...Even when we were dead in sins, hath quickened us together with Christ, (for by grace are ye saved;) and hath raised us up together and made us sit together in heavenly places in Christ Jesus." Eph. 2:1-6.

Thus, we are aware of the two realms of intelligence and being: the natural or earthy which perishes, and the Spiritual or heavenly which endures. Therefore, we choose the heavenly. But it cannot be received or discerned by the natural. We are, therefore, at the mercy of God for salvation, and rely upon his supreme love to redeem us. We find God willing and able and sufficient to save to the uttermost. And this love and sufficiency is personified in the Godhead. "God is love, and he that dwelleth in love dwelleth in God and God in him." Of Jesus, the Son, it is said, "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature...For it pleased the Father that in him should all fulness dwell." Of the Holy Spirit it is said, He is eternal. "And it is

the Spirit that beareth witness, because the Spirit is truth."

The earth in its several dispensations, since the creation, has been visited and attended by one or more of the persons of the Godhead. And the faithful from the time of Abel have never been without the presence or contact, in some manner, of one of the persons of the Holy Trinity. God WALKED in the garden of Eden, and SPOKE to Adam. Enoch walked with God, and God took him. God spake unto Noah. And God came down on Sinai and spoke the words of the law unto Moses and the people. Jesus was the "rock" that followed the children of Israel in the wilderness, and in the fulness of time He was made flesh and dwelt among us, and we beheld his glory. Finally: the Holy Spirit, the third person of the Godhead (the great eternal intelligence) has come to earth, in the absence of Jesus, to ABIDE with us forever. By holy agreement in the Godhead, each person of the Trinity has their particular part in the great work of salvation.

God is the Father of all. Jesus was chosen to make the atonement for sin and became the "Author of eternal salvation to all them that obey him." Heb. 5:9. And he is the great Mediator between God and man.

The Holy Ghost beareth witness; "for it is the Spirit that beareth witness." He will be "in you"; He will "comfort" you; will "lead" you, and "bring all things to your remembrance that I have said unto you." He will "reprove the world of sin, and of righteousness and of judgment."

John the Baptist was the first to preach repentance and remission of sins. "To make ready a people prepared for the Lord...to give knowledge of salvation unto his people by the remission of their sins." Luke 1:17, 77. John said, "I indeed baptize you with water unto repentance for the remission of sins, but there cometh one after me whom ye know not, he shall baptize you with the Holy Ghost."

The Old Testament prophets foresaw this great era of the Holy Spirit's presence and spake of it. Isa. 32: 15-17 says, "Until the Spirit be poured upon us from

on high...and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh . . . and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 3:28. Just before Jesus ascended again to the Father, he commanded his apostles to not depart from Jerusalem, "but wait for the promise of the Father, which, saith he, ye have heard of me." For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

The apostles did as they were commanded and when the day of Pentecost was fully come, after the long-awaited, prophesied atonement was made for sin, they were baptized with the Holy Ghost; and the same miracle was repeated in them that was in Christ their Lord, namely, God in man; in temples not made with hands. And his laws were written, not with ink or with a graving tool, in tables of stone; but with the Spirit of the living God, in fleshly tables of the heart. II Cor. 3:3.

On the day of Pentecost, the apostle Peter being full of the Holy Ghost, testified of Jesus; and preached of "Righteousness" and of "Sin" and of "Judgment", saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

There were impenitent persons there on that day who mocked, and could not receive nor discern the things of the Spirit of God. But those who did receive it, glorified God, and said, "We do hear them speak in our tongues the wonderful works of God." "For, as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

"Now the fruits of the Spirit is love, joy, peace, longsuffering, gentleness, meekness, temperance: against such there is no law."

—D.F.W.

FAITH TOWARDS GOD

By J. I. Cover

The principle and power of faith is used in many different ways by every rational human being. Faith towards God is the proposal in Hebrews 6:1 and in Heb. 11:6. We read: "For without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that dilligently seek him." God has revealed in his Word his power of creation of the Universe and all its inhabitants, his provision and power to sustain all forms of living beings; his crowning work of creating man from which preeminence and place he by transgression fell. God has revealed himself through Jesus Christ our Saviour, Preserver, and Benefactor - He has shown his power over death by the resurrection of Jesus from the grave - And now he demands that we please him by believing that he is. Faith is a wonderful virtue, a mighty power, 2 Thes. 1:11. It comes by hearing, and hearing by the Word of God, Rom. 10:17. "We walk by faith", "we live by faith", "we stand by faith", it overcomes the world, is our shield and purifies the heart. We can have little faith, great faith and be full of faith, and all this is faith towards God by believing "that he is and that he is a rewarder of them that dilligently seek him." Jesus saith have faith in God, Mark 11:22. "Faith is the substance (or assurance) of things hoped for, the evidence of things not seen." Belief is a conviction of truth, Faith is active, living belief. Jas. 2:19, 20. All creation points to God, his word of truth reveals his divine person and dealings with man, his promises induce us to not only believe, but dilligently seek him, and also by doing his will the promise is that we shall know. John 7:17. We have everything to gain by believing in him; everything to lose by rejecting him. Let us have faith towards God, have faith in him; he will not fail us, but keep us along the narrow way that leads to eternal life, the way the faithful of the ages have loved, lived and died for. The faith which worketh by love.

Little faith for little men;
Great faith for the greater,
Faith makes free and happy when,
Blest by our Creator.

Faith by love works for our gain,
Power to wield or hiding,
In his care, in sun or rain;
Safe in God abiding.

Faith in God we trust his lead;
Where he walks we follow,
In the sunlit pastures feed,
Or in darkest hollow.

Faith towards God; sun of my soul,
See thy glory shining;
Mighty power over me roll,
All my life aligning.

Faith to stand for truth and right;
Living, loving, learning;
Some day changing faith for sight,
At our Lord's returning.

Faith that stands by love and hope,
Overcomes victorious;
Though in darkness we may grope,
Light is then more glorious.

Light or darkness, rain or sun,
Stormes or powers assail us;
Faith to walk or faith to run,
God will never fail us.

-Star Route Box 1160, Sonora, Calif.

NEXT: UNBELIEF.

RESTITUTION OF ALL THINGS. ACTS 3:21

By David A. Skiles

There are many exceeding great and precious promises in Holy Scripture set before the sons and daughters of God to animate within them a profound desire and incentive to become heirs and possessors in deed and in truth of the true riches of these holy provision which God has in store for his obedient children. But there are perhaps none greater than what is imbodyed in the above scripture.

No doubt in every normal human breast there are incentives toward the achievement of some real or fancied objective to which the mind aspires, be that objective of lowest or highest value. In Eden the mere taste of fruit (forbidden) must have been very infinitesimal compared to the loss that was incurred upon the human race by this trival gratification, which moreover plunged the world, the human race into a state of degeneracy, insufficiency, sorrow and woe, thorns, thistles, war and blood shed, the effects and consequences of which we see on every hand. Then what a need for restoration, redemption and restitution.

In all this dilemma God, God the Creator's eye, has ever been above and over his creatures in their forlorn condition, and in the instrumentality of his Son he has brought about a very marked degree of restitution, but not restitution in its fullness. However, it is alone through the merits of His Son that full restitution can finally be attained. In full obedience to the Son of God lies man's only hope for revival and redemption from his fall and ruined state to that glorious heritage and time of restitution of all things.

This awaits every one who comprehends its value, and does not fail to comply with the terms on which it can be attained. Otherwise the sorrow, the defections of a sin cursed world will find their retribution in agony, misery and death. What a profound step in redemption and retribution when Christ will be king over all the earth for one thousand years, and all will be subject to his sovereign will, when the swords will be

turned into plow shares, and the spears into pruning hooks, when the lethal atom bombs will be forgotten, and they learn war no more, when the lion and the bear will be harmless as a babe, and finally when satans last attempt to deceive the nations will meet the fiery wrath of Almighty God, and the doom of hell.

And then we envisage by faith the New Heaven and the New Earth wherein dwelleth righteousness. The former things no more to come into remembrance. The Holy City, New Jerusalem coming down from God out of Heaven. "And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them and be their God, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21.

Here will be RESTITUTION OF ALL THINGS. "When Christ will have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" and God will be all in all.

Who can fail to center his affections, his life work in full consecration to the terms that will endow him to such a heritage as this? How pertinent the words of the apostle Peter, Acts 3: 19-23. "Repent ye therefore, and be converted, that your SINS may be BLOTTED OUT, when the times of refreshing shall come from the PRESENCE of the LORD; and he shall send Jesus Christ which before was preached unto you: whom the heaven must receive untill the times of RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all his holy prophets since the world began."

- Rossville, Indiana

MOSES

By Leslie E. Cover

"Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream, My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." Num. 12:6,7,8.

This declaration from the Lord Himself shows how great a man this Moses was. He stands out as one of the greatest figures in the Old Testament. For forty years he was the spiritual and natural leader of a nation of about two million people who were constantly on the move from place to place. He led them from slavery in Egypt to their promised land, though they were critical, rebellious, and sinful. He outlived all but two of the whole nation down to sixty years younger than he was. When he died at 120 years, "his eye was not dim nor his natural force abated." Now we know that this man could not have done any of these things without the constant support and direction of God. But what we would like to consider is: Why did the Lord choose this man for these great tasks?

Moses had many qualifications that fitted him for his position. He was raised and educated in Egypt where the children of Israel were in slavery. At one time he was in a position of influence and power in Egypt's government. He was an exile for forty years in Midian and must have known the very country where the Israelites wandered.

Moses valued the presence of God above all else. Once he pleaded with God "If thy presence go not with me, carry us not up hence". Ex. 33:15. Because of this reliance on God, he was permitted to see part of God's form and glory, but not His face.

Moses had a strong love for his people. Time and again he fell on his face before the Lord to plead for the people when they had sinned. This love was best demonstrated, I think, when the people sinned by

worshipping the golden calf. The Lord proposed to destroy the nation and make of Moses a people to serve Him. Moses could have accepted this offer. But he pleaded for the people and said "Yet now, if thou wilt forgive their sin -; and if not, blot me, I pray thee out of thy book which thou hast written." And the Lord said unto Moses, "Whosoever hath sinned against me, him will I blot out of my book." Ex. 32: 32, 33. Many men were slain and the people were plagued because of this sin, but because of Moses' plea, the Lord gave them another chance.

In spite of the great responsibilities of leadership, or perhaps because of them, Moses was a meek man. In Numbers 12:3 it says "Now the man Moses was very meek, above all the men which were upon the face of the earth." This quality in Moses may have been what the people tried to take advantage of, as in the rebellion of Korah. But they found Moses to be a man of firmness and decision when there was a crisis or a challenge to be met, and when the Lord was directing.

Moses realized his weaknesses. When the Lord spoke to him from the burning bush and told him to return to Egypt to deliver Israel, he made excuses and doubted his ability to carry out so great a task. He was not so sure as he had been forty years before when he wanted to deliver the people and they would not understand. Now the Lord could use him because Moses realized how much he depended on the Lord.

In many of his characteristics and accomplishments, Moses resembled Christ, although Christ and His work far supercede any work of Moses or other men. As Moses delivered Israel from bondage in Egypt, so Christ delivered the world from the bondage of sin. As Moses interceded for the wayward children of Israel, so is Christ interceding for his people before the Father. Moses sang a song of victory and deliverance when the Israelites escaped the Egyptians. So shall the redeemed sing the song of Moses, the servant of God, and the song of the Lamb when they have gained the victory over sin and death. Moses prophesied of Christ when he said "The Lord thy God will raise up unto thee a

Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:15.

Moses made a great mistake when he smote the rock for water instead of speaking to it as God had instructed. In this he did not sanctify the Lord before the people, but lost his temper because the people were rebellious. Because of this, Moses could not enter the promised land of Canaan, but he was allowed to see it, and then God took him to the eternal promised land. The apostle Jude records that the devil disputed about the body of Moses, perhaps because of Moses' great mistake. But we know the Lord must have protected him and rebuked Satan, for Moses and Elijah appeared with Jesus when He was transfigured before the eyes of the three apostles, and they talked of Jesus' crucifixion. What a mission of honor this was for these two outstanding prophets.

We can learn much from the character of Moses. The good qualities that he had are just as valuable to Christians today as they were then.

- Sonora, California

AN INVALID PREMISE

In connection with the teaching in I Cor. 5 on church discipline we often find an invalid premise established for a type of church organization which did not exist in the early church. Recently we read these words on I Cor. 5: "It is very clear that the Apostle Paul wrote to the whole Corinthian Church. Everyone in the congregation has the responsibility of governing the church. It is not the business of one man, not even a man of authority like the Apostle Paul. A New Testament church manages its own affairs. The apostle asked the church (all believers) to put out the offender."

We write this with all due respect to the author of the quoted paragraph. We only wish to point out an oversight which may carry with it serious consequences. A careful examination of this passage in its context and in light of other Scripture throws an entirely different light on the matter of church organization than

that quoted above.

We do not deny that every member has a responsibility to keep the church pure. However, we do challenge the point that Paul did not have the authority, and that it was not his business to excommunicate the fornicator.

The error in interpretation here, which gives rise to a false premise for congregationalism, arises from an oversight as to the part that Paul played in the affairs of the Corinthian Church. It seems that we are to understand that the congregation took the initiative in the disciplinary action. The facts that Paul is writing a corrective epistle and is functioning as an overseer are not mentioned in this connection.

Let us notice Paul's procedure. In verse 3 he says, "For I verily ...have judged already..." Paul does not approach the problem by calling the man's sin to the attention of the congregation and asking it to decide what to do about it. No, he recognizes that the man has already separated himself from the church by his act of sin and he commands that this man be visibly excommunicated from the body of Christ. The congregation does not take a vote on the matter! Instead it is asked to co-operate in this effort (verse 4) that the church may be pure and that the man might be awakened, repent, and be restored into the fellowship. In all this Paul, exercising his authority, made the decisions and the congregation co-operated.

We observe in II Cor. 2:1-8 that the man repented. We notice here also that the congregation needed its overseer. It was negligent to receive the repentant one back into the fellowship. Paul therefore requested that they confirm their love toward him. Verse 8. Again it was necessary for him to exercise his authority in the interests of the church.

We wonder if the man would have been saved had congregationalism been in effect. Indeed, we wonder if the first step toward his salvation, the disciplinary action, would have been taken. Apparently the congregation was not aware of the seriousness of the man's sin. Therefore it took Paul, the overseer of the church who was more mature spiritually, to initiate the necessary action. — Gospel Herald, Nov. 12, 1957

ORATIONS TO GOD

The occasion was the inauguration of a governor. The proceedings opened with an invocation delivered by a clergyman who was a close friend of the new governor. And what a prayer it was! It was addressed to God—it had to be to qualify as a prayer. But it was obviously intended for the ears of men. For it told God things that He already knew—that this is a beautiful and richly endowed commonwealth, that it had seen a series of important historical events—all loftily described. The orator stretched the truth a bit when he told God that in this state men are neither Democrats nor Republicans, but first of all citizens. The oratorical flight ended with "These petitions we ask in the name of Jesus." But there had been little or nothing of petition in the prayer.

But it is not only on political occasions when God is thus instructed. Many a preacher whose only part in a service is leading in prayer uses the opportunity to put in his share of exhortation and discussion. We so dearly love to preach that we can't keep from preaching when we pray. The formula often is, "Lord Thou knowest." But if He knows, why tell Him? The story is told of a minister who managed to work into his prayer an announcement which he had forgotten to give at the proper place.

Prayer may include praise, adoration, confession, petition, and intercession. But there is no place in public prayer—obviously not in private prayer—for information. We pray to an all-knowing God, who needs no instruction. A Boston newspaper once described a church prayer as the most eloquent ever delivered to a Boston audience. The description was probably accurate, for we doubt whether God even hears a prayer whose chief quality is eloquence.

Extempore prayer has many virtues, and most of us probably feel that we want those who lead us in public prayer to pour their words out of the heart rather than to read them. But if these extempore prayers degenerate into the mere cogitations of the preacher's mind, an appendix to the sermon, then we would rather hear prayers written by somebody who knows what prayer really is.

Lord, forgive our prayers.—Editorial, Gospel Herald.

REPENTANCE AND IMPENITENCE

(Condensed from the lectures of C. G. Finney, 1848)

I. WHAT REPENTANCE IS NOT.

1. The Bible everywhere represents repentance as a virtue, and as constituting a change of moral character; consequently, it cannot be a phenomenon of the intelligence: that is, it cannot consist in conviction of sin, nor in any intellectual apprehension of our guilt or ill-desert. All the states or phenomena of the intelligence are purely passive states of mind, and of course moral character, strictly speaking, cannot be predicated of them.

2. Repentance is not a phenomenon of the sensibility: that is, it does not consist in a felling of regret or remorse, of compunction or sorrow for sin, or of sorrow in view of the consequences of sin to self or to others, nor in any feelings or emotions whatever. All fellings or emotions belong to the sensibility, and are, of course, purely passive states of mind, and consequently can have no moral character in themselves.

It should be distinctly understood, and always borne in mind, that repentance cannot consist in any involuntary state of mind, for it is impossible that moral character, strictly speaking, should pertain to passive states.

II. WHAT REPENTANCE IS.

There are two Greek words which are translated by the English word, repent.

1. *Metamelomai*, "to care for," or to be concerned for one's self; hence to change one's course. This term seems generally to be used to express a state of the sensibility, as regret, remorse, sorrow for sin, etc. But sometimes it also expresses a change of purpose as a consequence of regret, or remorse, or sorrow; as in Matt. XXI, 29, "He answered and said, I will not; but afterwards he repented and went." It is used to represent the repentance of Judas, which evidently consisted of remorse and despair.

2. *Metanoëō*, "to take an after view;" or more strictly, to change one's mind as a consequence of, and in conformity with, a second and more rational view of the subject. This word evidently expresses a change of choice, purpose, intention, in conformity with the dictates of the intelligence.

This is no doubt the idea of evangelical repentance. It is a phenomenon of will, and consists in the turning or change of the ultimate intention from selfishness to benevolence. The term expresses the act of turning; the changing of the heart, or of the ruling preference of the soul. It might with propriety be rendered by the terms "changing the heart." The English word "repentance" is often used to express regret, remorse, sorrow, etc., and is used in so loose a sense as not to convey a distinct idea, to the common mind, of the true nature

of evangelical repentance. A turning from sin to holiness, or more strictly, from a state of consecration to self to a state of consecration to God, is and must be the turning, the change of mind, or the repentance that is required of all sinners. Nothing less can constitute a virtuous repentance, and nothing more can be required.

III. WHAT IS IMPLIED IN REPENTANCE.

1. Such is the correlation of the will to the intellect, that repentance must imply reconsideration of after thought. It must imply self-reflection, and such an apprehension of one's guilt as to produce self-condemnation. That selfishness is sin, and that it is right and duty to consecrate the whole being to God and his service, are first truths, necessarily assumed by all moral agents. They are, however, often unthought of, not reflected upon. Repentance implies the giving up of the attention to the consideration and self-application of these first truths, and consequently implies conviction of sin, and guilt, and ill-desert, and a sense of shame and self-condemnation. It implies an intellectual and a hearty justification of God, of his law, of his moral and providential government, and of all his works and ways.

It implies an apprehension of the nature of sin, that it belongs to the heart, and does not essentially consist in, though it leads to, outward conduct; that it is an utterly unreasonable state of mind, and that it justly deserves the wrath of God forever.

It implies an apprehension of the reasonableness of the law and commands of God, and of the folly and madness of sin. It implies an intellectual and a hearty giving up of all controversy with God upon all and every point.

It implies a conviction, that God is wholly right, and the sinner wholly wrong, and a thorough and hearty abandonment of all excuses and apologies for sin. It implies an entire and universal acquittal of God from every shade and degree of blame, a thorough taking of the entire blame of sin to self. It implies a deep and thorough abasement of self in the dust, a crying out of soul against self, and a most sincere and universal, intellectual, and hearty exaltation of God.

2. Such, also, is the connection of the will and the sensibility, that the turning of the will, or evangelical repentance, implies sorrow for sin as necessarily resulting from the turning of the will, together with the intellectual views of sin which are implied in repentance. Neither conviction of sin, nor sorrow for it, constitutes repentance. Yet from the correlation which is established between the intelligence, the sensibility, and the will, both conviction of sin, and sorrow for it, are implied in evangelical repentance, the one as necessarily preceding, and the other as often preceding, and always and necessarily resulting from repentance. During the process of conviction, it often happens, that the sensibility is hardened and unfeeling; or, if there is much feeling, it is often only regret, remorse, agony, and des-

pair. But when the heart has given away, and the evangelical turning has taken place, it often happens that the fountain of the great deep in the sensibility is broken up, the sorrows of the soul are stirred to the very bottom, and the sensibility pours forth its gushing tides like an irresistible torrent. But it frequently happens, too, in minds less subject to deep emotion, that the sorrows do not immediately flow in deep and broad channels, but are mild, melting, tender, tearful, silent, subdued.

Self-loathing is another state of the sensibility implied in evangelical repentance. This state of mind may and often does, exist where repentance is not, just as outward morality does. But, like outward morality, it must exist where true repentance is. Self-loathing is a natural and a necessary consequence of those intellectual views of self that are implied in repentance. While the intelligence apprehends the utter, shameful guilt of self, and the heart yields to the conviction, the sensibility necessarily sympathizes, and a feeling of self-loathing and abhorrence is the inevitable consequence.

It implies a loathing and abhorrence of the sins of others, a most deep and thorough feeling of opposition to sin — to all sin, in self and everybody else. Sin has become, to the penitent soul, the abominable thing which it hates. It implies a holy indignation toward all sin and all sinners, and a manifest opposition to every form of iniquity.

3. Repentance also implies peace of mind. The soul that has full confidence in the infinite wisdom and love of God, in the atonement of Christ, and in his universal providence, cannot but have peace. And further, the soul that has abandoned all sin, and turned to God, is no longer in a state of warfare with itself and with God. It must have peace of conscience, and peace with God. It implies heart-complacency in God, and in all the holy. This must follow from the very nature of repentance.

It implies confession of sin to God and to man, as far as sin has been committed against men. If the heart has thoroughly renounced sin, it has become benevolent, and is of course disposed, as far as possible, to undo the wrong it has committed, to confess sin, and humble self on account of it, before God and our neighbor, whom we have injured. Repentance implies humility, or a willingness to be known and estimated according to our real character. It implies a disposition to do right, and to confess our faults to God and man, as far as man has a right to know them. Let no one who has refused, and still refuses or neglects to confess his sins to God, and those sins to men that have been committed against them, profess repentance unto salvation; but let him remember that God has said, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy;" and again, "Confess your faults one to another, and pray one for another, that ye may be healed."

Repentance implies a willingness to make restitution, and the actual making of it as far as ability goes. He is not just, and of course is not penitent, who has injured his neighbor in his person, reputation, property, or in anything, and is unwilling to make restitution. And he is unwilling to make restitution who neglects to do so whenever he is able. It is impossible that a soul truly penitent should neglect to make all practicable restitution, for the plain reason that penitence implies a benevolent and just attitude of the will, and the will controls the conduct by a law of necessity.

Repentance implies reformation of outward life. This follows from reformation of heart by a law of necessity. It is naturally impossible that a penitent soul, remaining penitent, should indulge in any known sin. If the heart be reformed, the life must be as the heart is.

It implies a universal reformation of life, that is, a reformation extending to all outward sin. The penitent does not, and remaining penitent, cannot, reform in respect to some sins only. If penitent at all, he must have repented of sin as sin, and of course of all sin. If he has turned to God, and consecrated himself to God, he has of course ceased from sin, from all sin as such. Sin, as we have seen on a former occasion, is a unit, and so is holiness. Sin consists in selfishness, and holiness in disinterested benevolence: it is therefore sheer nonsense to say that repentance can consist with indulgence in some sins. What are generally termed little, as well as what are termed great sins, are alike rejected and abhorred by the truly penitent soul, and this from a law of necessity, he being truly penitent.

4. It implies faith or confidence in God in all things. It implies not only the conviction that God is wholly right in all his controversy with sinners, but also that the heart has yielded to this conviction, and has come fully over to confide most implicitly in him in all respects, so that it can readily commit all interests for time and eternity to his hands. Repentance is a state of mind that implies the fullest confidence in all the promises and threatenings of God, and in the atonement and grace of Christ. —Next: IMPENITENCE

THE PORTALS OF LIGHT

I know not the hour of His coming,
I know not the day of the year,
But I know that He bids me be ready
For the steps that I sometime shall hear.
And whether on earth or in heaven,
Down here, or 'mid scenes of the blest,
I am sure His love will surround me,
And with Him I will leave all the rest.
And when His voice calls in the morning,
At noontime, or perhaps at the night
With no plea but the one,
Thou hast called me,
I shall enter the portals of light.

—Selected.

Historical

THE PROPAGATION OF CHRISTIANITY IN THE SECOND CENTURY

The Church of Sardis, whose imperfect faith is rebuked by St. John, may have profited by the reproaches of its founder, for about the year 177 A.D., we again discover it under the government of a learned and eloquent bishop, named Melito. To this writer we are indebted for the first catalogue of the books of the Old Testament compiled by any Christian author, and it may be useful as well as curious to quote from Eusebius the titles of some of his works: - 'Two Books concerning Easter - Rules of Life of the Prophets - A Discourse of the Lord's Day - Of the Nature of Man - Of the Obedience of the Senses to Faith - Of Baptism - Of Truth and of Faith, and the Generation of Jesus Christ - Of Prophecy - Of Hospitality - Of the Devil - Of the Revelation of St. John.' And least of all should we omit to mention the Apology for Christianity, which he addressed to M. Antoninus.

Before we take leave of the Asiatic Churches, we must remark that the early establishment of Christianity was not confined to the shore of the Aegean, or to places little removed from it. Hierapolis, an important city of Phrygia, contained a Christian society, over which Papias presided in the beginning of the second century. Papias was an industrious collector of all reported acts and sayings of the Apostles, and has been justly designated the Father of Traditions; he may have been a feeble and credulous man, but it is enough that his mere existence as Bishop of Hierapolis proves the very early progress of our religion towards the interior of Asia. Claudius Apollinaris was bishop of the same church, in the reign of M. Antoninus, 'a man of great reputation,' as says Eusebius, and celebrated for his 'Apology for Christianity,' and his 'Books against Jews and Pagans.'

The province of Bithynia was situated at the south-

western extremity of the Euxine Sea. We have no record of any Apostolical Church here founded; but we are accidentally furnished with proof that, in the very beginning of the second century, a great portion of the population were Christians - proof which has never been disputed, because it is derived from the annals of Pagan history.

Pliny the younger, a humane and accomplished Roman, was governor of Pontus and Bithynia for about eighteen months, during the persecution of Trajan; and on that subject, in the year 107, A.D., he addressed to the Emperor his celebrated Epistle. This being justly considered as the most important document remaining to us in early Christian history, we shall here transcribe some portion of it, the more willingly as we shall have occasion hereafter to refer to it.

After mentioning the difficulty of his own situation, and his perplexity in what manner to proceed against men charged with no other crime than the name of Christian, the writer proceeds as follows: - 'Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it; the rest said they had been Christians, but had left them, some three years ago, some longer, and one or more above twenty years. They all worshipped your image, and the statues of the gods; these also reviled Christ. They affirmed that the whole of their fault or error lay in this - that they were wont to meet together on a stated day before it was light, and sing among themselves alternately a hymn to Christ, as to God, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common without any disorder; but this they had forborne since the publication of my edict by which, according to your commands, I prohibited assemblies.

After receiving this account, I judged the more

necessary to examine, and that by torture, two maid servants which were called ministers; but I have discovered nothing beside a bad and excessive superstition. Suspending, therefore, all judicial proceedings, I have recourse to you for advice, for it has appeared to me matter highly deserving consideration, especially upon account of the great number of persons who are in danger of suffering, for many of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country; nevertheless, it seems to me that it may be restrained and corrected. It is certain that the temples which were almost forsaken begin to be more frequented; and the sacred solemnities, after a long intermission, are revived. Victims likewise are every where bought up, where as for a time there were few purchasers. Whence it is easy to imagine what numbers of men might be reclaimed if pardon were granted to those who repent.'

So few and uncertain are the records left to guide our inquiries through the obscure period which immediately followed the conclusion of the labors of the Apostles, that the above testimony to the numbers and virtues of our forefathers in faith becomes indeed invaluable. No history of our Church can be perfect without it; and its clear and unsuspected voice will be listened to by every candid inquirer in every age of truth and history. At present our only concern is with the concluding paragraphs, which show us how extensively our religion was disseminated within seventy-five years from the death of its founder, in a province very distant from its birthplace, and where no apostle had ever penetrated; and certainly it is not unfair to infer that in other provinces more favorably situated, and more industriously cultivated, as rich a harvest may have grown up of faith and piety, though unnoticed by the pen of the Roman officers, whose mere duty required nothing more from them than its extirpation.

—Waddington's History of The Church.

THE PRINCE OF PEACE

Thou alone art true and faithful,
Thou the way, the living Flame,
Thou alone hast perfect wisdom,
From the source of power came.
None were strong to die and suffer,
None but thee could bear the shame.
Thou was ever true and faithful,
Praise and glory to thy name.

Thou hast all the stores of wisdom,
Came to light a living way,
Come to bring thy faith and spirit,
Thou the light, the perfect day.
Jesus, clothed in shining garments,
Come once more to earth and reign,
Thou with voice like many waters,
Thou art King forever, deign.

Deign to walk within thy vineyard,
Bring our loved and lost with Thee,
Thou alone art true and faithful,
Come and turn our bondage free.
Make us meet to stand before thee,
Thou hast died to gain our souls,
May we fail not e'er to seek Thee,
E'er the water o'er us rolls.

Thou alone art true and faithful,
Thou alone wilt long endure.
Who beside Thyself hath power
All the ills of life to cure?
May I serve but Thee and follow
Only that which pleaseth Thee,
For Thy spirit ask believing,
Thou, and all thy joys to be.

Thou alone canst cheer the dying,
Thou canst bring our loved and lost,
None but Thee could bring salvation,
None but Thee could pay the cost.
Thou alone hadst faith to suffer,
Thou hadst faith enduring long,
Now to Thee be praise and glory,
Now to Thee all things belong.

—LOTTIE A. CRIPE

BIBLE STUDY

-ROMANS-

The Epistle to the Romans was written from Corinth, on the eve of St. Paul's departure for Jerusalem, and was sent to Rome by Phoebe, a deaconess of Cenchraea, the port of Corinth, about A.D. 58. St. Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain. For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans to supply the lack of his personal teaching. The Epistle was written in Greek.

Perhaps the Epistle to the Romans is the most important and systematic and argumentative of all the Epistles of St. Paul. Its immediate occasion seems to have been the misunderstanding which existed between the Jewish and Gentile converts, not only at Rome, but everywhere. The Jew felt himself in privilege superior to the Gentile; who on the other hand did not all this superiority, and was vexed by the assertion of it. In reference to this, in the first five chapters, the apostle proves that the entire human race is depraved and under condemnation, that neither Jew nor Gentile has any privilege of birth or personal merit, but that each receives all benefits through the sovereign grace of God, Christ alone being our justification. He then proceeds to exhibit Christ as our sanctification; and answers the objections made to the doctrine of gratuitous justification, that it tends to encourage sin, and that God has no right to treat man in this way. In chapters ten and eleven, he applies all this to the Jews. In the remainder of the Epistle, which is hortatory, the apostle lays down many practical rules of conduct, which are of the highest moment to all Christians.

- Richard D. Skiles

2000 Woodland Avenue
Modesto, California

THE PILGRIM

VOL. 6

MAY, 1959

NO. 5

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

"CAST THY BREAD UPON THE WATERS"

"Cast thy bread upon the waters,"
You who have but scant supply;
Angel's eyes will watch above it;
You shall find it by and by.
He who in His righteous balance
Doth each human action weigh,
Will your sacrifice remember,
Will your loving deeds repay.

"Cast thy bread upon the waters,"
Sad and weary worn with care;
Often sitting in the shadow,—
Have you not a crumb to spare?
Can you not to those around you
Sing some little song of hope,
As you look with longing vision
Through faith's mighty telescope?

"Cast thy bread upon the waters,"
You who have abundant store;
It may float upon a billow,
It may strand on many a shore.
You may think it lost forever,
But, as sure as God is true,
In this life or in the other,
It will yet return to you.

— Anon.

Selected by a sister.

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

"YE MUST BE BORN AGAIN"

These words of Jesus are perhaps the most startling that the human mind could hear and entertain. And to come from a "teacher come from God" was indeed a marvel to Nicodemus; and is just as great a marvel now to every natural man as it was then to Nicodemus.

The first pair (man and woman) on the earth were created by God, as we read in Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

No doubt Adam was formed in full stature, whatever was determined by the Creator to be a perfect man, whether 5'-10" and weighing 165, or 6' and weighing 185, his stature was complete and he did not need to grow up. Eve was made of a rib taken from Adam, and we have every reason to believe that she was fully developed, a perfect woman physically, and perhaps the most beautiful woman that ever lived. All other human beings were born of some woman and made their first appearance in this world, very small in size and absolutely helpless; neither able to walk, talk nor understand anything which may be said to them and taking a period of about twenty or twenty five years to develop into full manhood or womanhood by a process of growth.

Some, with fond reminiscence, pore over the joys of their childhood and imagine that they would like to return to that state and live that part of their life again; I have never heard of any one who wished to be a new-born babe again and live once more those years of infancy and helplessness. — All of this of course being impossible, regardless of our wishes, as time and growth can never go backward. So witness the marvel and reaction of the human mind to the declaration of Jesus, "Ye must be born again." Humanly impossible and undesirable and undignified to the human mind, it

would mean a complete loss of all that had been acquired by careful and laborious effort over a considerable period of time. Nevertheless Jesus said, "Ye must be born again."

How can this be? How can a man be born when he is old? "Can he enter the second time into his mothers womb, and be born?" No! No! No! Nicodemus: Are you a leader of the people of God, and yet you do not know that there is a difference between earthly things, and heavenly? Do you not know that there are natural things, and things that are spiritual? "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Do you not know these things? They are all told in the first chapter of the Bible — that every living thing begets its own kind. Jesus did not say to Nicodemus, you must REPEAT your natural birth. But he did say, "Ye must be born again." In other words, you must have ANOTHER BIRTH. Born FROM ABOVE. (marginal reading, John 3:3).

As the natural birth is the beginning of the natural life to be lived in this world, so the new birth (from above) is the beginning of the spiritual life that will be lived eternally in the world to come. Therefore, in order to experience heavenly things and become citizens of that world we must be born from above. For, except a man be born again, he cannot SEE the kingdom of God. John 3:3. And, "Except a man be born of water and of the Spirit, he cannot ENTER INTO the kingdom of God." Verse 4. "For as many as received him, (Jesus) to them gave he power to become the sons of God, even to them that believed on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12,13. "Being born again, not of corruptable seed, but of incorruptable, by the Word of God, which liveth and abideth forever." I Peter 1:23.

Just as there is no experience of this life, or no living in this world before we are born, so, there is no knowledge or experience of the kingdom of heaven until we are born into it.

Nicodemus' understanding was clear in this respect,

that he understood that a birth was the beginning of a life existence and experience. — to begin over. And such also is the meaning of these words of our Lord and Master to all who hear it, Whosoever ye be, if ye wish to enter into the kingdom of God, ye must have another birth — of water and of the Spirit. Children, who have a goodly heritage, who have been born in good homes, and have been blessed in them, if you desire a heavenly home, you must be born into it from above.

The great educational system and schools are all for this life and this world, and they may or may not be properly instituted and managed to promote and obtain the greatest benefits in this life. But they are not qualified for, and they do not attempt to, nor can they show the way to eternal life.

But, can we not use our worldly gain of knowledge and position to further us into the Kingdom of God? Paul says, "For the preaching of the cross is to them that perish foolishness but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

For afterthat in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . But of him are ye in Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification and redemption:"

What then? Does being born again mean to start at the beginning? start life all over? Yes; it means the beginning of a new and different life. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

II Cor. 5:17. It would be just like a babe — and that is what it means: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. — D.F.W.

Television permits you to be entertained in your living room by characters you would never entertain in your living room.—Selected

UNBELIEF

By J. I. Cover

Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. 3:12. The evil heart and spirit of unbelief can be traced back to the beginning of sacred history; even as the line of faith towards God follows down from Able to the saints who will be living here when Jesus comes. So the parallel lines of opposite nature have followed, a record of hope and despair, obedience and disobedience, dividing mankind into two camps.

Sin can be directly traced to unbelief; as we read the mission of the Holy Spirit is to "reprove the world of sin, and of righteousness, and of judgment, of sin because they believe not on me." St. John 16:8,9.

Unbelief is not a passive indiffernet condition, but active and opposed to God, and a bar to accepting God's word of truth. The evil spirit of unbelief comes to man with intent to decieve and turn him away from the truth. "The devils also believe and tremble," James 2:19, yet they engage in the work of inaucing man to disbelieve and disobey; an insidious and evil work, which working on the heart of man, places evil there, instead of good. Unbelief, like shame, is bold, and ready to attack every christian. — The disciples of Jesus had it to contend with even while being with Jesus; and they were put to rout while Jesus was upon the Mount of Transfiguration, they brought a lunatick boy to them and they could do nothing for him. When Jesus came down from the Mount and cast out the devil from the boy, the disciples said, "Why could not we cast him out? And Jesus said unto them, Because of your unbelief." Matt. 17:18,19. Unbelief is a bar to faith — a bar to Jesus working to show his love and power to man. Unbelief is only possible when the truth is presented to man, and he refuses to accept it. Unbelief prevented the children of Israel from entering the promised land, Heb. 3:19. Unbelief continuing in the heart of unbelievers will prevent them from entering the promised land of eternal rest. The father of

the son that was healed, facing the Master, saw his heart and cried, "Lord I believe help thou mine unbelief." He received a blessing, so can we.

Lord I believe that Jesus came to save
My soul from darkness and the gloomy grave;
For Jesus loves me, he has borne my grief,
Lord I believe, help thou my unbelief!

Lord I believe thy grace can make me whole,
Thy Spirit lead through life my needy soul;
For every trouble thou hast brought relief,
Lord I believe help thou my unbelief!

Lord I believe he brought thy word so true,
To lead and guide men all my journey through;
And in the harvest gather every sheaf,
Lord I believe help thou my unbelief!

Lord I believe that Jesus prayed for me,
With all his children near Gethsemane;
Then in the garden bowed his head with grief,
Lord I believe help thou my unbelief!

Lord I believe he carried bravely still,
My sorrows going up Golgothas hill:
They pierced his hands and to his cries were deaf,
Lord I believe, help thou my unbelief!

Lord I believe that Jesus died for me;
He shed his blood upon Mount Calvary;
And none confessed him but the dying thief,
Lord I believe, help thou my unbelief!

Lord I believe he left the narrow tomb;
Took from the grave the dark abysmal gloom;
For blessed thought his stay with death was brief,
Lord I believe help thou my unbelief!

Lord I believe that thou wilt safely guide,
Across the ocean lifes tempestuous tide;
And in the breakers bear o'er every reef,
Lord I believe help thou my unbelief!

—Star Route, Sonora, Calif.

Next: THE DOCTRINE OF BAPTISMS.

WHAT DO YOU THINK OF CHRIST?

By Rudy Cover

"What think ye of Christ? Whose son is he?", asked Jesus of the Pharisees. They recognized Christ only as the son of David. They could not comprehend that any man could be the Son of God. When we recognize Jesus as the Son of God we cannot limit his power. There is nothing impossible for him to do. If he wishes to take the form of man, it is his prerogative to do so.

"In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." This 'Word' referred to in John 1, is Jesus who is also co-creator with the Father. It is hard for us to grasp in reality, the truth that Christ was God in the flesh. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory." If Christ is the great God and creator of the universe, and all things were made by him; then to think that he came into this world with the greatest love and compassion for fallen man, to be shamefully treated, die on the cross and rise from the tomb to give us salvation; how important it must be that we value every word and command that he left us! This is beyond our comprehension and I know we do not fully appreciate the true greatness of our Lord.

After Jesus had risen from the dead he said, "All power is given unto me in heaven and in earth". Can we realize what this means? No, we are too weak, too finite to grasp the immensity of this short statement. If we could only see a comparatively small part of his greatness and the promises that can be fulfilled for us, we would ever serve the Lord all our lives in sincerity and truth. What a privilege it is to be given

the opportunity to serve the highest power of the universe! It would be a wonderful thing to be promised, if we would live according to certain rules and regulations, to live for a thousand years; and if it were possible for man to meet the requirements by doing some great or difficult thing, I believe everyone would try. We would spend all our living, we would work with all our strength, we would eat things unpalatable, if only we could live a little longer.

Jesus does not ask us to do things impossible. Even the weakest of men can do his will; and the promise is not to live a hundred, five hundred, or a thousand years; but to live forever---on and on without end---eternal. What an opportunity! How can anyone fail to take advantage of such a promise. We know the promise is sure because Jesus has the power to do all things. After nearly 2,000 years, history testifies to the reality of Christ, his miracles, and his resurrection. Can mankind be blind to such a revelation? Yes, man is blind--blinded by sin. Jesus came to take away that sin so that we might see the true light. "-----because the darkness is past and the true light now shineth." We cannot hold on to sin and expect to see Christ or realize his greatness. "But if our gospel be hid, it is hid to them that are lost; In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." What do you think of Christ? If he is our great God and Creator with all power given to him, we are duty bound to serve him. All we can do for him our entire lives cannot merit even a glimpse of eternity. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."--Sonora, California

Prayer must go along with Bible study. D.L. Moody once said, "The Bible read without must prayer makes an intellectual Christian, while a great deal of prayer with but little study of the Scriptures, will produce a fanatical Christian.--Sel.

REBELLION IS SATANIC

The spirit of rebellion is the oldest and no doubt the most devastating in its effects of all evils that have blighted and marred the family of mankind.

It is seen in the home and results in the most unsavory family life. In the school the presence of it prevents the potential benefits of school training. Industrial and labor problems are multiplied by its ugly behavior. The world political problem is assuming monstrous proportions because of people wanting the substances and honors of this world as an end in themselves rather than finding their place in the productive and beneficial lines of life.

Imagine, for instance, a person interested in printing going into a printers office and rather than asking for a job which would acquaint him with the printing business, insisting on a top-flight administrative or editorial office. On being refused he would go outside and begin to picket. Ridiculous, you would say. Not more so than the attitude many people are taking in various ares of life.

Rebellion was an evil which had its origin in heaven. Lucifer, dissatisfied with his apparently high position, would not rest until he had poisoned and embittered other heavenly personalities in his determination to be like the Most High. Consequently he was cast out of heaven, he and his adherents. Ever since he has been rearing his ugly head of rebellion against God and everything that can possibly glorify God.

This rebellious attitude, which is Satan-inspired and empowered, leaves in its wake spiritual havoc, tearing down the church. The consequence is an impoverished generation who have heard very little of the contributions and benefits of the church but very much of faults, shortcomings, and failures of the church leaders and church members.

We see in Numbers 16 how God deals with rebellion in the church. God hates the very smell of it, in that it is satanic in origin. Korah, Dathan, and Abiram succeeded in inflaming and instigating leftist

action against Moses, and apparently even the families of these men were turned against the leader Moses. However, these men, as is usually the case, tried to hide their own evil motives and shortcomings by capitalizing on the lack in lives of the leaders. God was not blinded or deceived by the sinister motives of these rebels and dealt out judgment swift and sure. Note how even their families perished with them. What a tragedy when children are embittered by the bickering and dark sulking attitude of parents who can't have their selfish way in the church. Here is seen the result.

In Numbers 12 another sedition is noted. Miriam, the sister of Moses, was given swift judgment by being afflicted with leprosy. Only repentance saved her.

We have in mind three of the main causes of rebellion as seen in the majority of cases: (1) unsatisfactory experience with Christ: (2) unwillingness to forsake sin: (3) an unsanctified zeal and lust of station.

When folks do not come clean for God, Satan keeps them dissatisfied. Every little thing that comes along bothers and puzzles them. They are not used to taking things to the Lord. Satan succeeds in showing them the "raw deal" they are getting from everyone. The hurts they get refuse to heal, and are open to infection, spiritual blood poisoning. When God doesn't satisfy them, they help the devil's destructive program along.

Those not willing to forsake sin look for and get plenty of help from the devil and his company in pointing out all the faults of the ministers, bishops, and church officials, as well as most of the members. Yes, they are as good as many others in the church. When self is guilty, the enemy keeps the bitterness of the spiritual sins feeding the misery.

Those in quest of leadership as an end in itself, though personally qualified, are in no position for the same because leadership comes not to those who seek it as such but to those who are faithful in the humble tasks of the Christian life. They do not, as illustrated earlier, apply for a position of leadership but apply themselves to the lowest humble tasks that the

Lord has equipped them for.

One could cite grievous cases where individuals who were not willing to deny themselves, yea, crucify themselves, would sulk and bemoan the way the church used them, keeping them from having high positions in the church, and then using their influence to embitter others against the church. Not only were they defeated, but their families today are reaping the consequences of hurt feelings. Their portion seems to be that of Korah, Dathan, and Abiram, and all theirs.

These actions that proceed from a rebellious heart and have their effects on the life of the church, will not go unnoticed by God. Whether rebellion goes under the guise of conservatism or liberalism, God who knows the heart is not deceived for a moment.

Certainly there are things that need to be objected to and protested against. But the spirit that exists in a concerned individual is a spirit far removed from the one which exists in a hurt, sensitive, honor-seeking and oftentimes sinful person. Look at the fruits (families) of those who are always pulling to the left or right. They usually tell or will yet tell the motive behind persons.

Many under the guise of conservatism or liberalism show the same rebellious attitude in the way they voice their opinions. Remember the enemy of God is not at all particular which side you fall from, just so you miss the way of the cross. God hates self-assertion. That belongs to the devil.

Sometimes those who have a chronic "unappreciated service" complex unwittingly become spiritual germ-carriers for Satan and communicate their sickness to young folks with whom they may be serving in the church.

If we could see the end of the far-reaching results of some of our unholy ambitions and selfish desires, how we would change our attitude!

Lord, heal our leprosy of rebellion.

—Gospel Harold, 1954

Be of good courage and he shall strengthen your heart, all ye that hope in the Lord. Psm. 31:24.

A CHRISTIAN

Christian, by Dr. Johnson, is defined "a professor of the religion of Christ"; but in reality a Christian is more than a professor of christianity. He is one who imbibes the Spirit, participates in the grace, and is obedient to the will of Christ. Christians may be considered as nominal and real. There are vast numbers who are called Christians, not because they possess any love for Christ, but because they happen to be born in a Christian country, educated by Christian parents and perhaps sometimes attend Christian worship. There are also many whose minds are well informed respecting the Christian system, who prefer it to every other, and who make an open profession of it; and yet, after all, feel but little of the real power of Christianity.

A real Christian is one whose understanding is enlightened by the influences of divine grace, who is convinced of the depravity of his nature, who sees his own inability to help himself, who is taught to behold God as the chief good, the Lord Jesus as the only way to obtain felicity, and that the Holy Spirit is the grand agent in applying the blessing of the Gospel to his soul. His heart is renovated, and inclined to revere, honor, worship, trust in, and live to God. His affections are elevated above the world, and center in God alone. He embraces Him as His portion, loves Him supremely, and is zealous in the defense and support of His cause. His temper is regulated, his powers aroused to vigorous action, his thoughts spiritual, and his general deportment amiable and uniform.

In comparison the true Christian character exceeds all others, as God understands it, as much as the blaze of the meridian sun outshine the feeble light of the glowworm. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these", Mark 12:30-31.

- Bible Monitor, 1956

ETERNAL SECURITY

The world and the nation are very concerned and often perplexed about something called "security." Mutual benefit societies are organized to obtain it. Governments pass laws to provide it. Unions force concessions to assure it. Insurance companies purport to sell it. Yet, despite all the interest, effort, advertising, these earthly "securities" remain very insecure.

There is only one security in which we may safely trust. The name of it is "salvation." It is guaranteed by the highest Authority, the Almighty God. It is received through the Son of God, and by His spirit. When all the "securities" which man has devised have proved their inadequacy, the security which is found in Christ will still be in force.

The Bible teaches eternal security. Jesus said, "I give unto them eternal life; and they shall never perish." He said, "No man is able to pluck them out of my Father's hand." Make what you like of it, this is eternal security. But it is predicated upon certain conditions. Jesus was speaking of those whom He called His sheep, as He said, "My sheep hear my voice, . . . and they follow me."

Now it is foolish to suppose that any saved person can commit willful sin, and still remain secure in the Lord. Jesus came to save His people "from their sins," not "in their sins." Judas walked with Jesus for three years, but when he sinned in betraying his Lord he was not a saved man. So he died, and "went to his own place." Peter was not a saved man when he was cursing and lying and denying Jesus. He was a backslider, and had he died in that condition, he must have been just as lost as was Judas. But when he realized what he had done, "he went out and wept bitterly." Peter repented, and this was the necessary prelude to his restoration.

"My sheep hear my voice, . . . and they follow me." It is inconceivable that Jesus should lead into sin. So when a child of God falls into sin, it is because he has left off following Jesus. He has heard some other voice; he has turned aside into another way. A sinning soul is never a saved soul in the Gospel sense

of the word. So it was not of such whom Jesus was speaking when He said, "they shall never perish."

Jesus said, "No man is able to pluck them out of my Father's hand." No man or group of men, no nation or coalition of nations, not the whole world, nor all the powers of hell can destroy your salvation and security in Christ Jesus, so long as you choose to follow Him. But the way is left open for any who choose otherwise to go out of their own volition, and to turn unto their own way. As soon as this happens they have forfeited their security.

It is the devil's business to twist and distort this doctrine of "eternal security" to mean "once saved, always saved." Because of this distortion many have avoided the truth of eternal security. Some have been deceived by this devil's doctrine of "sinning saints" (the very words are an anomaly). God has only one answer to them: "Remember therefore from whence thou art fallen, and repent, and do the first works." Repentance, restitution, obedience: it was so you first received your salvation, and it is so that you may obtain restoration. These are God's requirements.

So follow Jesus, and rest and rejoice in your eternal security, knowing certainly that "He which hath begun a good work in you will perform it until the day of Jesus Christ."

The sheep who follow Him are "Kept by the power of God unto salvation." "And they shall never perish."

— Gospel Herald, 1957

NOTICE OF ANNUAL MEETING, 1959

The Old Brethren Church will hold their Annual Meeting, the Lord willing, at the Salida church May 15—17. Friday will be counsel day; Saturday and Sunday public preaching.

All of the members are invited and urged to attend, also a hearty welcome will be extended to our friends and neighbors who wish to come.

IMPENITENCE

(Condensed from the lectures of C. G. Finney, 1848)

WHAT IMPENITENCE IS.

1. It is everywhere in the Bible represented as a heinous sin, as in Matt. XI. 20-24: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of Judgment than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." Here, as elsewhere, impenitence is represented as most aggravated wickedness.

2. Impenitence is a phenomenon of the will, and consists in the will's cleaving to self-indulgence under light. It consists in the will's pertinacious adherence to the gratification of self, in despite of all the light with which the sinner is surrounded. It is not, as has been said, a passive state nor a mere negation, nor the love of sin for its own sake; but it is an active and obstinate state of the will, a determined holding on to that course of self-seeking which constitutes sin, not from a love to sin, but for the sake of the gratification. This, under light, is of course, aggravated wickedness. Considered in this view, it is easy to account for all the woes and denunciations that the Saviour uttered against it. When the claims of God are revealed to the mind, it must necessarily yield to them, or strengthen itself in sin. It must, as it were, gird itself up, and struggle to resist the claims of duty. This strengthening self in sin under light is the particular form of sin which we call impenitence. All sinners are guilty of it, because all have some light, but some are vastly more guilty of it than others.

SOME THINGS THAT ARE IMPLIED IN IMPENITENCE.

As it essentially consists in a cleaving to self-indulgence under light, it implies, —

1. That the impenitent sinner obstinately prefers his own petty and momentary gratification to all the other and higher interests of God and the universe; that because these gratifications are his own, or the gratification of self, he therefore gives them the preference over all the infinite interests of all other beings.

2. It implies the deliberate and actual setting at naught,, not only of the interests of God and of the universe, as of no value, but it implies also a total disregard, and even contempt, of the rights of all other beings. It is a practical denial

that they have any rights or interest to be promoted.

3. It implies a rejection of the authority of God, and contempt for it as well as a spurning of his law and gospel.

4. It implies a present justification of all past sin. The sinner who holds on to his self-indulgence, in the presence of the light of the gospel, really in heart justifies all his past rebellion.

5. Consequently present impenitence, especially under the light of the glorious gospel, is a heart-justification of all sin. It is taking sides deliberately with sinners against God, and is a virtual endorsing of all sins of earth and hell. This principle is clearly implied in Christ's preaching, Matt. XXIII. 34-36: "Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, All these things shall come upon this generation."

6. Present impenitence, under all the light and experience which the sinner now has, involves the guilt of all his past sin. If he still holds on to it, he in heart justifies it. If he in heart justifies it, he virtually recommitts it. If in the presence of accumulated light, he still persists in sin, he virtually endorses, recommitts, and is again guilty of all past sin.

It implies a total want of confidence in God; want of confidence in his character and government; in his works and ways. It virtually charges God with usurpation, falsehood, and selfishness in all their odious forms. It is a making war on every moral attribute of God, and is utter enmity against him. It is mortal enmity, and would of course always manifest itself in sinners, as it did when Christ was upon the earth. When he poured the light upon them, they hardened themselves until they were ripe for murdering him. This is the true nature of impenitence. It involves the guilt of a mortal enmity against God.

SOME OF THE CHARACTERISTICS OR EVIDENCES OF IMPENITENCE.

1. A manifested indifference to the sins of men is evidence of an impenitent and sin-justifying state of mind. It is impossible that a penitent soul should not be deeply and heartily opposed to all sin; and if heartily opposed to it, it is impossible that he should not manifest this opposition, for the heart controls the life by a law of necessity.

2. Of course a manifest heart-complacency in sin or in sinners is sure evidence of an impenitent state of mind. "He that will be the friend of the world is the enemy of God." Heart-complacency in sinners is that friendship with the world that is enmity against God.

3. A manifest want of zeal in opposing sin and in promoting reformation, is a sure indication of an impenitent state of mind. The soul that has been truly convinced of sin, and turned from

sin to the love and service of God, cannot but manifest a deep interest in every effort to expel sin out of the world. Such a soul cannot but be zealous in opposing sin, and in building up and establishing righteousness in the earth.

4. A manifest want of sympathy with God in respect to his government, providential and moral, is an evidence of impenitence of heart. A penitent soul, as has been said, will and must of course justify God in all his ways. This is implied in genuine repentance. A disposition to complain of the strictness and rigor of God's commandments — to speak of the providence of God in a complaining manner, to murmur at its allotments, and repine at the circumstances in which it has placed a soul, is to evince an impenitent and rebellious state of mind.

5. A manifest want of confidence in the character, faithfulness, and promises of God, is also sure evidence of an impenitent state of mind. A distrust of God in any respect cannot consist with a penitent state of heart.

6. The absence of peace of mind is sure evidence of an impenitent state. The penitent soul must have peace of conscience, because penitence is a state of conscious rectitude. It also must have peace with God, in view of, and through confidence in, the atonement of Christ. Repentance is the turning from an attitude of rebellion against God, to a state of universal submission to his will, and approbation of it as wise and good. This must of course bring peace to the soul. When therefore there is a manifest want of peace, there is evidence of impenitence of heart.

7. Every unequivocal manifestation of selfishness is a conclusive evidence of present impenitence. Repentance, as we have seen, consists in the turning of the soul from selfishness to benevolence. It follows of course that the presence of selfishness, or a spirit of self-indulgence, is conclusive evidence of an impenitent state of mind. Repentance implies the denial of self; the denial of subjection of all the appetites, passions, and propensities to the law of the intelligence. Therefore a manifest spirit of self-indulgence, a disposition to seek the gratification of the appetites and passions, such as the subjection of the will to the use of tobacco, of alcohol, or to any of the natural or artificial appetites, under light, and in opposition to the law of the reason, is conclusive evidence of present impenitence. I say, "under light, and in opposition to the law of the reason." Such articles as those just named, are sometimes used medicinally, and because they are regarded as useful, and even indispensable to health under certain circumstances. In such cases their use may be a duty. But they are more frequently used merely to gratify appetite, and in the face of a secret conviction that they are not only unnecessary, but absolutely injurious. This is indulgence that constitutes sin. It is impossible that such indulgence should consist with repentance. Such a mind must be in impenitence, or there is no such thing as impenitence.

8. A spirit of self-gratification is another evidence of impenitence. This manifestation must be directly the opposite

of that which the truly penitent soul will make.

9. A spirit of excuse-making for neglect of duty is also a conclusive evidence of an impenitent heart. Repentance implies the giving up of all excuses for disobedience, and a hearty obedience in all things. Of course, where there is a manifest disposition to make excuses for not being what and all God requires us to be, it is certain that there is, and must be an impenitent state of mind. It is war with God.

10. A want of candor upon any moral subject relating to self, also betrays an impenitent heart. A penitent state of the will is committed to know and to embrace all truth. Therefore a prejudiced, uncandid state of mind must be inconsistent with penitence, and a manifestation of prejudice must evince present impenitence. An unwillingness to be searched, and to have all our words and ways brought into the light of truth, and to be reprov'd when we are in error, is a sure indication of an impenitent state of mind. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

11. Only partial reformation of life, also indicates that the heart has not embraced the whole will of God. When there is a disposition manifested to indulge in some sin, no matter how little, it is sure evidence of impenitence of heart. The penitent soul rejects sin as sin; of course every kind of degree of iniquity is put away, loathed, and abhorred. "Whoso keepeth the whole law and yet offends in one point, is guilty of all;" that is, if a man in one point unequivocally sins or disobeys God, it is certain that he truly from the heart obeys him nothing. He has not an obedient state of mind. If he really had supreme respect to God's authority, he could not but obey him in all things. If therefore it be found, that a professor of penitence does not manifest the spirit of universal obedience; if in some things he is manifestly self-indulgent, it may be known that he is altogether yet in sin, and that he is still "in the gall of bitterness and in the bond of iniquity."

12. Neglect or refusal to confess and make restitution, so far as opportunity and ability are enjoyed, is also a sure indication of an unjust and impenitent state of mind. It would seem impossible for a penitent soul not at once to see and be impressed with the duty of making confession and restitution to those who have been injured by him. When this is refused or neglected, there must be impenitence. The heart controls the life by a law of necessity; when, therefore, there is a heart that confesses and forsakes sin, it is impossible that this should not appear in outward confession and restitution.

13. A spirit of covetousness, or grasping after the world, is a sure indication of impenitence. "Covetousness is idolatry." It is a hungering and thirsting after, and devotion to this world. Acquisitiveness indulged must be positive proof of an impenitent state of mind. If any man love the world, how dwelleth the love of God in him?

14. A want of interest in, and compassion for, sinners, is a sure indication of impenitence. If one has seen his own guilt and ruin, and has found himself sunk in the horrible pit and miry clay of his own abomination, and has found the way of escape, to feel deeply for sinners, to manifest a great compassion and concern for them, and a zeal for their salvation, is as natural as to breathe. If this sympathy and zeal are not manifested, we may rely upon it that there is still impenitence. There is a total want of that love to God and souls that is always implied in repentance. Seest thou a professed convert to Christ whose compassions are not stirred, and whose zeal for the salvation of souls is not awakened? Be assured that you behold a hypocrite.

15. Spiritual sloth or indolence is another evidence of an impenitent heart. The soul that thoroughly turns to God, and consecrates itself to him, and wholly commits itself to promote his glory in the building up of his kingdom, will be, must be, anything but slothful. A disposition to spiritual idleness, or to lounging or indolence of any kind, is an evidence that the heart is impenitent. I might pursue this subject to an indefinite length; but what has been said must suffice for this course of instruction, and is sufficient to give you the clue by which you may detect the windings and delusions of the impenitent heart.

Next: FAITH AND UNBELIEF

GRACE BETTER THAN GOLD

Riches have made good men worse, but they never made bad men better.

Gold in your bag will make you greater, but grace in the heart will make you better.

A rich man lives by his wealth, a righteous man lives by faith.

It is a great mercy to have a portion in the world, but to have the world for a portion is a great misery.

Our affections were made for things above us, not for things around us.

Inward piety is the best friend to outward prosperity, though prosperity be the enemy to inward piety.

Some look upon gain as the highest godliness, and not upon godliness as the highest gain.

Labour more for inward holiness, than outward happiness; more for the seed of grace than the bag of gold; more for inward piety, than outward plenty; more for heavenly conversation, than for earthly possession.

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." Jno. 6:27.—Sel.

Historical

THE CHURCH IN THE SECOND CENTURY

From the churches of Asia we proceed to the description of those of Greece, and among these our first notice shall be directed to Athens. A vain, and light, and learned city, the theatre of lively wit and loose and careless ridicule, the school of intellectual subtlety and disputatiousness, the very Pantheon of Polytheism, where the utmost efforts of human genius had been exhausted to celebrate a baseless and gaudy superstition — such, assuredly, was not a place where the homeliness of the Gospel could hope to find favor. More curious in the pursuit of theories than in the investigation of facts, the Athenian philosopher (of whatever sect) would not readily embrace a faith which required him to believe so much and allowed him to speculate so little; and, we may add, that he would bring to the inquiry a mind either hardened by previous habits of universal skepticism, or fraught with some sort of theistical notions inconsistent with the truths he was called upon to receive. For these, and similar reasons, Christianity made, for some years, very trifling progress at Athens. We read, indeed, of a succession of bishops, beginning with Dionysius the Areopagite, the convert of St. Paul. But it appears that Quadratus, on his accession in Adrian's time, found the church in a state verging on apostacy, and to him, perhaps may belong the honor of restoring, if we should not rather say, of establishing it. After that period we find it more flourishing; and we have the authority of Origen, in his second book against Celsus, for believing that, about the middle of the second century, the Christians of Athens were eminent for their piety; and their industry, if not learning, is attested by the publication of three apologies for their faith. Two were written by Quadratus and a contemporary philosopher named Aristides, and were presented or dedicated to Adrain. The third was published several years afterwards, by another philosopher,

named Athenagoras, and is still extant.

To the Philippians an epistle was addressed by Polycarp, about 108, A.D., attesting, at least, the permanency of that apostolical Church; and that that of Thessalonica had also been perpetuated, and another subsequently established at Larissa, is proved by the circumstance that Antoninus Pius addressed copies of his 'Order of Toleration' to be governors of those cities.

Tracing the footsteps of the apostle of the Gentiles from Athens, we proceed to Corinth. We still find ourselves surrounded by graceful temples and statues, consecrated to the deities of Paganism. We observe the same elegance of opulence, the same abandonment to fastidious luxury, but there is this difference, that the character of the people, with less renown for wit, vanity, and ambitious pretension, is even more distinguished for immorality. Not so warmly attached to the keen and fruitless contest of the schools, the Corinthians rather sought their happiness in the vulgar excitements of sensuality. It is easier to remove many moral imperfections than to convince the self-sufficiency of wit. And this may have been one of the reasons which decided St. Paul to select Corinth as his principal residence in Greece. The early years of this Church are not free from reproach; but we observe that they are distinguished rather by the spirit of dissension and contumacy than by that of immorality — it retained the vices of the Greek character after it had thrown off those of the Corinthian. Cephas and Apollos divided the very converts of the apostle, and, about fifty years afterwards, the disunion had so far increased as to call for the friendly interference of the Church of Rome. About 95, A.D., St. Clement, the bishop, addressed to them his first genuine Epistle, which has fortunately been preserved to us, and is probably the most ancient of uninspired Christian writings. The author is related to be the same Clement whom St. Paul mentions as one 'of his fellow laborers whose names are in the Book of Life.' The dissensions of the Corinthians seem to have entirely regarded the

discipline, not the doctrine of the Church; they had dismissed from the ministry certain presbyters, as St. Clement asserts, undeservedly, and much confusion was thus introduced. For the purpose of composing it, five deputies were sent from Rome, the bearers of the Epistle.

We should here observe, that the epistle is written in the name of 'the Church sojourning at Rome,' not in that of the Roman bishop; that its character is of exhortation, not of authority; and that it is an answer to a communication originally made by the Church of Corinth. The episcopal form of government was clearly not yet here established, probably as being adverse to the republican spirit of Greece. This spirit, naturally extending from political to religious affairs, may have acted most strongly in the most numerous society; and to its influence, so dangerous to the concord of an infant community, we may perhaps attribute the evils of which we have spoken. At what precise moment the converts of Corinth had the wisdom to discover that their unity in love would be better secured by a stricter form of Church government, we are not informed, but about seventy years after these dissensions, we find them flourishing under the direction of a pious and learned bishop, Dionysius. This venerable person is chiefly celebrated for his seven Epistles called, by Eusebius, Catholic, — two of these were addressed to the Churches of Rome and Athens, two other to those in Pontus and Bithynia, two to those of Gortyna and Gnosso in Crete, and one to that at Lacedaemon. It is thus, incidentally, that we are furnished with our best evidence of the gradual growth of Christianity. From Athens we proceed to Corinth, from Corinth to Lacedaemon; established in the capital, we advance into the towns and villages; and we doubt not that, at that early period, the wild mountaineers of Taygetus received that faith which they have through so many centuries so devotedly preserved, and which is, at length, confirmed to them forever.

MOTHER, TELL ME OF THE ANGELS

Mother, tell me of the angels,
Tell me of that joyous band;
Tell me of their blest employment
In the glorious spirit land.

Tell me, mother, where is father?
Is he on that blissful shore,
Where he said we'd dwell forever,
And sad partings come no more?

I am weary waiting, mother;
Long ago he went away,
And he said he'd bring back brother;
Oh, how sweetly we would play!

Mother, when I wake at morning,
Them I think dear father's near,
But I wait till twilight's coming,
Still my father is not here.

Mother, let me go and meet him
O'er the bounding billow's foam;
Yes, I know that we shall greet him
In the angel's heavenly home.

There we'll part again, oh never,
But, with joy no tongue can tell,
We shall live together ever
Where angelic spirits dwell.

Angels, blessed, shining angels
Soon will bear us to the shore
Where the wicked cease from troubling,
And sad partings come no more.

—Selected

May, 1957 Vindicator

BIBLE STUDY
--FIRST CORINTHIANS--

DATE AND PLACE.—The epistle was written at or near Ephesus, before Pentecost (16:8), and probably in A.D. 57. It was written near the end of St. Paul's second and long visit to Ephesus on his third missionary journey (Ac. 19:1,10; 20:31), shortly before his departure for Greece (9:21).

THE CORINTHIAN CHURCH.—Corinth, destroyed by Mummius (B.C. 146), was restored by Julius Caesar (B.C. 46); and in a century it had become the political and commercial capital of Greece. As such it was the abode of the procounsul Gallio (Ac. 18:12). With its luxury and its worship Aphrodite, it became a byword for licentiousness. The Corinthian Christians had been rescued from this (ch. 6:10,11); but the evil influence was always there (ch. 5). The planting of the gospel in this corrupt centre was the work of St. Paul (3:6, 10; 4:15; 16:15; 1:16). He was probably the first Christian to enter Corinth (c. A.D. 52).

STYLE.—No epistles of St Paul illustrate the peculiarities of his style better than the two to the Corinthians. He dictated his letters and thus speaks rather than writes to the recipients of them. In this way his letters have become a mixture of oratory, conversation, and correspondence, which is unlike any other collection of letters that is known to us.

OCCASION.—Some five years after the founding of the Corinthian church, St Paul was moved by three things to write the first epistle—the news of the monstrous case of incest, perhaps brought by Stephanas and others (16:17); the news of the factions and kindred evils, brought by some of the household of Chloe (1:11); and the letter from the Corinthians (7:1).

CONTENTS.—After the usual salutation and thanksgiving (1:1-9), he deals with the factions (1:10-4:20) and impurity (4:21-6:20). He then answers their questions about marriage (ch. 7), heathen feasts (8:1-11:1), public worship and spiritual gifts (11:2-14:40), and expounds the doctrine of the resurrection (ch. 15). He ends with charges and salutations (ch. 16). These contents are more varied than those of any other epistle.

—Bible Encyclopedia

THE PILGRIM

VOL. 6

JUNE, 1959

NO. 6

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

REDEMPTION TIDE

Down from the summits of mountains,
Up from the valleys of shadows,
In from the far, scattered places,
The prairies and wide sea-meadows,
Fuller and brighter and stronger
The tide of redemption rolls.
Reaping can wait no longer:
This is the harvest of souls.

Coming with singing and laughter,
Coming with joy unconfined,
The poor and the weak and weary,
The halt and the lame and the blind;
Thronging from every nation,
Praising the grace that sufficed
For a marvelous, perfect salvation:
This is the triumph of Christ.

Through with the world and its strivings,
Through with its sorrow and woe,
Gathering into the Kingdom,
Publishing peace as they go,
Millions, and uncounted millions,
Spreading the tidings abroad,
Singing of utmost salvation:
This is the glory of God.

- Selected

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

THE TRANSFIGURATION

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was there transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud; which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:1-5.

The evangelists Mark and Luke also record this marvelous event, but we are not told why it was done. It was one of the outstanding experiences which Peter and James and John had with their Lord which was not shared by all of the twelve. It was exceedingly impressive and is cited by the Apostle Peter many years later in his second general epistle to the church, as a proof of Jesus' Sonship to the Father and the divine authority of his gospel. For he says, "We were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with him in the holy Mount."

While this was indisputable evidence to those who witnessed it of Jesus' Sonship and the heavenly authority of his Word, Peter further adds, "We have also a more sure Word of prophesy whereunto ye do well that ye take heed as unto a light that shineth in a dark place. . . ." for "holy men of God spake as they were moved by the Holy Ghost." In this statement Peter seems to say, that the witness of the Holy Ghost through the prophets is greater proof than his own eyewitness. This might be understandable in that the Holy Ghost

inspired prophecies of Jesus' coming and ministry, hundreds of years before it come to pass, and its witnessed fulfillment by his chosen disciples, would be greater proof to more persons than the personal witness of three men to what they saw and heard on such an exclusive occasion.

It will be noticed that this event took place shortly after Jesus asked his disciples, "Whom do men say that I the Son of Man am?", and Peter's confession, "Thou art the Christ the Son of the living God." (Matt. 16:15-20.) And then we are told, "From that time forth began Jesus to shew unto his disciples, how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

We are told that this questioning of the disciples and confession of Peter occurred near Caesarea Philippi just before Jesus began his last journey from Galilee to Jerusalem where he was to be crucified. It is thought to have taken four or six months to complete this journey and at least three times on the way Jesus told his disciples that he was going to Jerusalem to die, but they refused to believe him because they thought he was their Messiah King and that he was going to Jerusalem to become king and restore their ancient kingdom. Although it was abundantly told them in the prophets that their Messiah and Redeemer was to die for their sins their minds could not as yet receive this truth. They could not understand a crucified and risen Lord nor the heavenly nature of his kingdom. Indeed it appears that only Mary, the sister of Lazarus, believed his word that he would be put to death, and anointed his body unto his burial, and because of this, Jesus said, "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Mk. 14:9.

Jesus knew that he had come into the world to die for sin, but he withheld this from his disciples until the time when he began his last journey to Jerusalem to accomplish it. He also knew their unbelief which was evidenced by Peter rebuking him in the way; by

their enthusiasm to make him king when he entered Jerusalem, and by Peter's attempt to defend him with the sword in the garden when the mob came to take him. Because of this unbelief it seems possible that the transfiguration and what occurred with it may have been to further convince the disciples that Jesus was to die, and to strengthen them in their great disappointment and frustration when it became a reality, and also to give them a glimpse of Jesus' true nature and heavenly glory which far transcends the earthly. Luke 9:30, recording this same event, says, "And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory and spake of his decease which he should accomplish at Jerusalem." This would be further proof to them that He was to die at Jerusalem, and of the reality of the resurrection.

All of the ceremonial worship of the law typified that it would require the shedding of blood or the death of an innocent victim to atone for the sin of the guilty, and it was also long foretold by the holy prophets.

It is frequently said that Jesus "offered" himself to Israel to be their king on the occasion of his final entry into Jerusalem; but they rejected him and he "withdrew" the offer. The implications in this statement raise a very important question: Could Jesus, or would he, offer himself to his people in any other manner than what was foretold of him in the Scriptures? The slain lamb and the blood on the doorposts of their houses in Egypt, was a type of the Lamb of God that taketh away the sin of the world. Isaiah 53, written 700 years before Jesus was born, prophesied of his suffering and death in vivid detail, and says that his soul was made an offering for sin; and that God would see of the travail of his soul "and be satisfied (with the offering). Luke 9:52 says, "When the time came that he should be received up, he steadfastly set his face to go to Jerusalem." And in John 12:27, after he had arrived in Jerusalem at the end of his journey, we hear him say, "Now is my soul troubled, and what shall I say? Father, save

me from this hour: but for this cause came I unto this hour." When Peter attempted to defend Him in the garden, He said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? but how then shall the scriptures be fulfilled, that thus it must be."

These and many other Scriptures show plainly that the promised Redeemer would suffer and die for Israel's sin, and for the whole world, before he would reign as king. But the disciple were carnal, and did not as yet know heavenly things, and consequently could not understand this. Jesus' conversation with the two disciples on road to Emmaus on the day of his resurrection clearly shows what their expectation in him was, and that they did not understand the Scriptures concerning him— they said, "But we trusted it had been he which should have delivered Israel: and beside all this, today is the third day since these things were done. . . then he said unto them. O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concernig himself. . . And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Luke 24:21-27; 44.

In the light of these Scriptures and Jesus' application of them, is it any wonder that Peter should say, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed."

The appearance of Moses and Elias with Jesus in the transfiguration, talking with him of his decease which he should accomplish at Jerusalem, shows that they had an interest in his atonement and the glory that should follow, and no doubt was to further impress the disciples with the truth of what He had tried to show them in the way, and help to prepare them to endure it when it would come to pass.

Moses had died and was buried fifteen hundred years before, and Elias (Elijah) was caught up to heaven without seeing death seven hundred years before; but now they are alive and appear with Jesus in glory, and converse with him of his long prophesied sacrificial death which he would soon accomplish at Jerusalem. In view of all of this, it seems strange to us now that they questioned among themselves what the rising from the dead should mean.

By giving careful study to the temptations with which Satan tried Jesus, it can be seen that a very great part of them were calculated to tempt him to accept the kingship in a worldly kingdom, and use his regal powers for his own benefit and comfort instead of the determined purpose for which he came into the world, to save lost sinners from death, by giving his own life for theirs. The temptation to make stones into bread, to cast himself down from the pinnacle of the temple, the offer of all the kingdoms of the world, the enthusiasm of the people (which probably included his own disciples) to make him king when he rode into Jerusalem on the asses colt, and lastly the taunts of his persecutors to "Come down from the cross" appear to have been temptations to induce him to save himself and bear rule and reign without first making the atonement. Had this occurred, there would have been no redemption and no resurrection from the dead.

This spirit still persists in all carnally minded persons today. The cross is an offence to them. They would ignore the reality of sin because it is condemning. Carnal man wants the blessing, and the kingdom, and the power, and the glory, but he is unwilling to submit to God's way, the way of the cross, to obtain it. We may die with Jesus to sin and share in the glory of his resurrection and reign, or we must die in our sins without him and perish eternally.

For if when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.—D.F.W.

THE DOCTRINE OF BAPTISMS

By J. I. Cover

John the Baptist introduces the doctrine of baptisms, - we read: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." We will briefly consider:

Water Baptism.

John the Baptist baptized all who desired him with water unto repentance for the remission of sins, Mark 1:4. "They came to him confessing their sins" - a proof of their repentance. Jesus upon being baptized by John received the Holy Ghost, who led him to be tempted of the Devil in the wilderness, Matt. 4:1. Jesus instructed his disciples to baptize with water and the record says, "Jesus made and baptized more disciples than John (though Jesus himself baptized not but his disciples)". Jesus evidently instructed his disciples to baptize the people in the same manner as he himself was baptized by John. Jesus says to his disciples "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." From these instructions we can well conclude a three in one immersion of three dips to honor each person of the Holy Trinity. It was important to the early Church in choosing an apostle to replace Judas that "beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Act 1:22. The Bible definition of the word baptism is immersion as taught in Acts 8:38,39. The eunuch went into the water and came up out of the water. While in the water with Philip he was buried with Christ by baptism unto death, as we read, "Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together

in the likeness of his death, we shall be also in the likeness of his resurrection. Roman 6:3,4,5. To be planted together in the likeness of his death, reminds us of Jesus' death upon the cross when Jesus bowed his head and gave up the Ghost. St. John 19:30. Kneeling in the water at the time of baptism is very appropriate and important that we be praying as Jesus did while in the water being baptized. Luke 3:21. "For this cause I bow my knees unto the Father of our Lord Jesus Christ." Eph. 3:15. "Bow myself before God, Mi 6:6. So fitting that we show our complete subjection and reverance to the Triune Godhead! Baptism is a symbol of death, burial and resurrection. In water baptism we have an outward act of obedience accompanied by the sincere mind of the believer as "The likened figure whereunto even baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God." In this baptism by water we follow the example of Jesus, recognize John's baptism heaven approved and being forgiven of our sins, be prepared for the indwelling of the Holy Spirit our Reprover, Interpreter, Guide and Companion.

A watery grave for man of sin;
 A type we understanding,
 A conscience clear, and more to win;
 A bright and happy landing.

Three time to bow to Three In One;
 As once we kneel before Him,
 Praying his holy will be done;
 For mercy we implore Him.

That Jesus send the Holy Dove;
 That once upon him resting;
 That he redeem us by his love,
 And start our time of testing.

To feel the hands upon us laid,
 And hear the earnest praying;
 Our faith and trust on God is stayed,
 To keep us safe from straying.

To rise to walk in life new born;
 The narrow way be climbing;
 To praise the Lord for each new Morn,
 The perfect way of timing.

To walk by faith aids to us sent,
Till we at last all glorious;
Free from our grave by heaven rent;
God's holy Bride victorious.

— Star Route, Sonora, California
Next: HOLY GHOST B APTISM.

A SERMON BY ELDER JOHN KLINE, 1864

TEXT.— "And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner."

The Bible is a unit. The sum of its love and truth culminates in the declaration that "the Son of man came to seek and to save that which was lost." The portion of the chapter read in your hearing, which immediately precedes my text, is a sufficient introduction to it. The history of Zaccheus therein given is, or should be, familiar to all. But my text may comprise some instructive and comforting truth to us, which we, like those who attended the steps and heard the words of the Lord in the flesh, may not so readily apprehend.

The disciples were deeply impressed with the sinless purity of their great Teacher. But they did not as yet understand the character of his mission. They could not rid their minds of the thought that his coming was for the purpose of establishing, in some way, they knew not how, an earthly reign of power and glory which would eclipse all that earth had ever beheld. Hence we read that at one time they wanted to take him by force, and make him a king. At another time the mother of two of his disciples interceded in behalf of her two sons that the one might sit on his right and the other on his left in his kingdom. What sublime visions of worldly glory she had; and how deeply were her vain imaginations rebuked! "Ye know not what ye ask."

These considerations aid us in our efforts to apprehend the character of the impediments and obstacles in the way of our Savior's glorious work of love. And here springs up a thought which I will dwell upon for a little. I can not avoid the belief, forced upon me as it is by what I see daily and have seen, that men do not widely

differ now from what men were in our Lord's time in the flesh. They do not love his unqualified declaration - "My kingdom is not of this world" - any better now than men did then. National greatness, in which the rich and powerful may bear oppressive rule over the poor and weak, is the height of their ambition. Such are not willing to eat and drink with publicans and sinners. Things unseen and eternal are out of sight to mortal eyes. Men doubt the declaration of the Bible that:

"Beyond this vale of tears,

There is a life above

Unmeasured by the flight of years:

And all that life is love."

It is this unbelief that fosters their love for the world and for themselves. And the pride of heart that naturally goes with the love of self is not willing to stoop to what is not highly esteemed among men. It is not hard to see from the words of my text that there was a very large measure of self-pride still clinging to the hearts of those who composed the crowd now in attendance upon our Lord on this his last journey from Jericho to Jerusalem. They thought it a stoop in him, and out of place that he should condescend to go to be guest with a man that is a sinner. It is plain from this that they did not know themselves. Like the Pharisee, they justified themselves, and were ready even to thank God that they were not like other men. But our Lord came not to call the righteous, but sinners, to repentance. And we should notice that by sinners he means such as feel and know themselves to be sinners. Jesus adapted himself to the felt wants of those he came to save. He had no sin-forgiving words for the self-righteous. He had no blessing for the proud in spirit. He had no promise for those who exalted themselves.

I love to contemplate this glorious feature of our blessed religion. The docile, teachable disposition of the little child, coupled with the honest confession of Peter: "I am a sinful man, O Lord," is the low plane of feeling upon which the savior enters the soul. It was declared by a prophet respecting his first advent

into the world: "Every valley shall be exalted, and every mountain and hill shall be made low." Mountains and hills in this passage signify the proud and self-exalted desires and lusts of the wicked man, which are to be laid low because such states of heart and life forever oppose themselves to the meekness and gentleness of Christ. But the principle of humility, signified by a valley, is to be exalted: not that humility exalteth or can exalt itself; but this truly humble state of mind prepares man to receive the Lord's saving truth, and this exalts a man. "He that humbleth himself shall be exalted."

For myself, Brethren, I can say with the Apostle Paul, that "in me, that is in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I do I delight in the law of God after the inward man: but I perceive a different law in my members, warring against the will of my spirit, and bringing me into captivity to the sway of sin in my members." Paul here speaks of the inward man, and of the members or outward man. This takes my thought to the tabernacle in the wilderness. It had an outer court and an inner sanctuary. The tables of God's holy law were placed in this most holy place. It was right in this most holy place, over the mercy seat, which was the golden cover to the ark that contained the tables of the law, that Jehovah had his dwelling place. It was there he talked with Moses. The outer court was for offerings, and served as a place for the confession of sin and its forgiveness. Brethren, I am glad to think we are like this tabernacle, that we have a most holy place, an inner sanctuary, in the inmost of our heart, where Jesus has his dwelling place with us, and where his voice alone is heard. In this holy of holies we feel his love, and it is there we see his face. It is there that he appears to us the fairest among ten thousand, and the one altogether lovely. It is here that we sing:

"Jesus, I love thy charming name;
'Tis music in mine ear:

Fain would I sould it out so loud-
That earth and heaven might hear.

"Yes, thou art precious to my soul;
My transport and my trust:
Jewels to thee are gaudy toys,
And gold is sordid dust.

"I'll speak the honors of thy name
With my last fleeting breath:
And, dying, clasp thee in my arms,
The antidote of death."

Brethren, this is what I have gained, it is what you have gained, it is what we all have gained by placing ourselves in sight of the Lord as he was passing by. In itself, it was a small thing that Zaccheus did. The tree which he ascended was not hard to climb; he was nimble, for he ran on before; and it did not take him long to climb, for he had not much time. But in motive the act was great, because it was done to get a sight of Jesus the Lord. The Lord knew this, and knew also that his motive was not one of idle curiosity, but honest desire to see him and to learn something more concerning him. And see how he was blessed. Although he was looked down upon as being a sinner, and felt in his heart that he was a sinner, still the blessed savior regarded it not out of place for him to go and be guest with him, and crown the occasion with the joyful annunciation: "This day is salvation come to this house, forasmuch as he also is a son of Abraham." All who believe in the Lord from the heart are sons of Abraham, and heirs of God according to the promise.

Now, when any one goes to church to hear the Gospel preached, and thereby to learn something about the Lord that he may have knowledge of Jesus, he is doing in effect just what Zaccheus did. The same may be said with regard to reading the Divine Word. It matters not how great a sinner he may have been. No one now is likely to be a greater sinner than was Mary Magdalene out of whom seven devils were cast; and yet the Lord could say of her: "Her sins, which are many, are forgiven, for she hath loved much." A dying saint was

once heard to say: "Hunt up all my sins; pile them mountain high; one breath of faith seeps them all away; and the more I'm forgiven the louder I'll sing."

Ah, brethren and sister, we can rejoice that the Lord condescended to be a guest with us poor sinners. He proclaims salvation to every one of us. And inasmuch as he has come in to sup with us and we with him, let us hold him by the feet, ever welcome to our hearts, and he will abide with us forever.

—Life and Labors of Elder John Kline, 1864.

"I LOVE TO STEAL AWHILE AWAY."

The burdened wife and mother who wrote this hymn would, at the time, have rated her history with "the short and simple annals of the poor." But the poor who are "remembered for what they have done," may have a larger place in history than many rich who did nothing.

Phebe Hinsdale Brown, was born in Canaan, N.Y., in 1783. Her father, George Hinsdale, who died in her early childhood, must have been a man of good abilities and religious feeling, being the reputed composer of the psalm-tune, "Hinsdale," found in some long-ago collections.

Left an orphan at two years of age, Phebe "fell into the hands of a relative who kept the county jail," and her childhood knew little but the bitter fare and ceaseless drudgery of domestic slavery. She grew up with a crushed spirit, and was a timid, shrinking woman as long as she lived. She married Timothy H. Brown, a house-painter of Ellington, Ct., and passed her days there and in Monson, Mass., where she lived some twenty-five years.

In her humble home in the former town her children were born, and it was while caring for her own little family of four, and a sick sister, that the incident occurred (August 1818), which called forth her tender hymn. She was a devout Christian, and in pleasant weather, whenever she could find the leisure, she would "steal away" at sunset from her burdens a little while, to rest and commune with God. Her favorite place was a wealthy neighbor's large and beautiful flower garden.

A servant reported her visits there to the mistress of the house, who called the "intruder" to account.

"If you want anything, why don't you come in?" was the rude question, followed by a plain hint that no stealthy person was welcome.

Wounded by the ill-natured rebuff, the sensitive woman sat down the next evening with her baby in her lap, and half-blinded by her tears, wrote "An Apology for my Twilight Rambles," in the verses that have made her celebrated.

She sent the manuscript (nine stanzas) to her captious neighbor—with what result has never been told.

Crude and simple as the little rhyme was, it contained a germ of lyric beauty and life. The Rev. Dr. Charles Hyde of Ellington, who was a neighbor of Mrs. Brown, procured a copy. He was assisting Dr. Nettleton to compile the Village Hymns, and the humble bit of devotional verse was at once judged worthy of a place in the new book, Dr. Hyde and his daughter Emeline giving it some kind touches of rhythmic amendment.

I love to steal awhile away
From little ones and care,

— became, —

I love to steal awhile away
From every cumb'ring care.

In the last line of this stanza—

In gratitude and prayer

—was changed to—

In humble, grateful prayer,

—and the few other defects in syllabic smoothness or literary grace were affectionately repaired, but the slight furbishing it received did not alter the individuality of Mrs. Brown's work. It remained hers—and took its place among the immortals of its kind, another illustration of how little poerry it takes to make a good hymn. Only five stanzas were printed, the others being voted redundant by both author and editor.

Phebe Brown died at Henry, Ill., in 1861; but she had made the church and the world her debtor not only for her little lyric of pious trust, but by rearing a son, the Rev. Samuel Brown, D.D., who became the pioneer

American missionary to Japan—to which Christian calling two of her grandchildren also consecrated themselves.

—The Story of the Hymns and Tunes

THE LACK OF FAITH IN GOD

"We be not able to go up against the people; for they are stronger than we". Num. 13:31. Only sixteen words in this statement, yet they contain the record of one of the worst tragedies in all of human-divine history. What was the reason? the unbelief of just ten men. Just ten men, to whom God had entrusted a great work, that of being an advance guard into Canaan.

These men completely failed Him as their faithful servants. They not only died themselves under the judgment of God V.37. but all the adult congregation of Israel, save Joshua and Caleb, met the same fate because of lack of faith in the power of God. What a different story could have been written, had all ten spies been inspired by the same simple faith as the two were.

It is indeed a serious thing not to believe God. Eternity alone will reveal the fatal mistake made by many people of God throughout the ages, because having been given many promises, they failed to truly believe, when the obstacles appeared too great for their human reasoning to understand. May God help us to believe Him always.

—Bible Monitor, 1957

JUSTICE

Occasionally the believer is tempted to conclude that God's dealings with him are not equitable. Other Christians fare better than he. Sometimes his little projects must be sacrificed for the greater cause of the Kingdom. Aquail may find her nest ruined that a field may be brought under cultivation. But what does a quail understand of plowing, sowing, harvesting, milling, and breadmaking? For the unexplainable situations in our lives we must learn to trust God's judgment. "Shall not the judge of all the earth do right?—Sel.

FAITH AND UNBELIEF

(Condensed from the lectures of C. G. Finney, 1848)

WHAT EVANGELICAL FAITH IS NOT.

1. The term faith, like most other words, has diverse significations, and is manifestly used in the Bible sometimes to designate a state of the intellect, in which case it means an undoubted persuasion, a firm conviction, an unhesitating intellectual assent. This, however, is not its evangelical sense. Evangelical faith cannot be a phenomenon of the intellect, for the plain reason that, when used in an evangelical sense, it is always regarded as a virtue. But virtue cannot be predicated of intellectual states, because these are involuntary, or passive states of mind. Faith is a condition of salvation. It is something which we are commanded to do upon pain of eternal death. But if it be something to be done — a solemn duty, it cannot be a merely passive state, a mere intellectual conviction. The Bible distinguishes between intellectual and saving faith. There is a faith of devils, and there is a faith of saints. James clearly distinguishes between them, and also between an antinomian and a saving faith. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead: Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." — James ii. 17-26. The distinction is here clearly marked, as it is elsewhere in the Bible, between intellectual and saving faith. One produces good works or a holy life; the other is unproductive. This shows that one is a phenomenon of the intellect merely, and does not of course control the conduct. The other must be a phenomenon of the will, because it manifests itself in the outward life. Evangelical faith, then, is not a conviction, a perception of truth. It does not belong to the intellect, though it implies intellectual conviction, yet the evangelical or virtuous element does not consist in it.

2. It is not a feeling of any kind; that is, it does not belong to, and is not a phenomenon of, the sensibility. The phenomena of the sensibility are passive states of mind, and therefore have no moral character in themselves. Faith, regarded as a virtue, cannot consist in any involuntary state of

mind whatever. It is represented in the Bible as an active and most efficient state of mind. It works, and "works by love." It produces "the obedience of faith." Christians are said to be sanctified by the faith that is in Christ. Indeed the Bible, in a great variety of instances and ways, represents faith in God and in Christ as a cardinal form of virtue, and as the main-spring of an outwardly holy life. Hence, it cannot consist in any involuntary state or exercise of mind whatever.

WHAT EVANGELICAL FAITH IS.

Since the Bible uniformly represents saving or evangelical faith as a virtue, we know that it must be a phenomenon of the will. It is an efficient state of mind, and therefore it must consist in the embracing of the truth by the heart or will. It is the will's closing in with the truths of the gospel. It is the soul's act of yielding itself up, or committing itself to the truths of the evangelical system. It is a trusting in Christ, a committing of the soul and the whole being to him, in his various offices and relations to men. It is a confiding in him, and in what is revealed of him, in his word and providence, and by his Spirit.

The same word that is so often rendered faith in the New Testament is also rendered commit; as in John ii. 24, "But Jesus did not commit himself unto them, because he knew all men." Luke xvi. 11, "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" In these passages the word rendered commit is the same word as that which is rendered faith. It is a confiding in God and in Christ, as revealed in the Bible and in reason. It is a receiving of the testimony of God concerning himself, and concerning all things of which he has spoken. It is a receiving of Christ for just what he is represented to be in his gospel, and an unqualified surrender of the will, and of the whole being to him.

WHAT IS IMPLIED IN EVANGELICAL FAITH?

1. It implies an intellectual perception of the things, facts, and truths believed. No one can believe that which he does not understand. It is impossible to believe that which is not so revealed to the mind, that the mind understands it. It has been erroneously assumed, that faith did not need light, that is, that it is not essential to faith that we understand the doctrines or facts that we are called upon to believe. This is a false assumption; for how can we believe, trust, confide, in what we do not understand? I must first understand what a proposition, a fact, a doctrine, or a thing is, before I can say whether I believe, or whether I ought to believe, or not. Should you state a proposition to me in an unknown tongue, and ask me if I believe it, I must reply, I do not, for I do not understand the terms of the proposition. Perhaps I should believe the truth expressed, and perhaps I should not; I cannot tell, until I understand the proposition. Any fact or doctrine not understood is like a proposition in an unknown tongue; it

is impossible that the mind should receive or reject it, should believe or disbelieve it, until it is understood. We can receive or believe a truth, or fact, or doctrine no further than we understand it. So far as we do understand it, so far we may believe it., although we may not understand all about it. For example: I can believe in both the proper divinity and humanity of Jesus Christ. That he is both God and man, is a fact that I can understand. Thus far I can believe. But how his divinity and humanity are united I cannot understand. Therefore, I only believe the fact that they are united; the *quo modo* of their union I know nothing about, and I believe no more than I know. So I can understand that the Father, Son, and Holy Spirit are one God. That the Father is God, that the Son is God, that the Holy Spirit is God; that these three are Divine persons, I can understand as a fact. I can also understand that there is no contradiction or impossibility in the declared fact, that these three are one in their substratum of being; that is that they are one in a different sense from that in which they are three; that they are three in one sense, and one in another. I understand that this may be a fact, and therefore I can believe it. But the *quo modo* of their union I neither understand nor believe: that is, I have no theory, no idea, no data on the subject, have no opinion, and consequently no faith, as to the manner in which they are united. Faith, then, in any fact or doctrine, implies that the intellect has an idea, or that the soul has an understanding, an opinion of that which the heart embraces or believes.

2. Evangelical faith implies the appropriation of the truths of the gospel to ourselves. It implies an acceptance of Christ as our wisdom, righteousness, sanctification, and redemption. The soul that truly believes, believes that Christ tasted death for every man, and of course for it. It apprehends Christ as the Saviour of the world, as offered to all, and embraces and receives him for itself. It appropriates his atonement, and his resurrection and his intercession, and his promises to itself. Christ is thus presented in the gospel, not only as the Saviour of the world, but also to the individual acceptance of men. He is embraced by the world no further than he is embraced by individuals. He saves the world no further than he saves individuals. He died for the world, because he died for the individuals that compose the race. Evangelical faith, then, implies the belief of the truths of the Bible, the apprehension of the truths just named, and a reception of them, and a personal acceptance and appropriation of Christ to meet the necessities of the individual soul.

3. Evangelical faith implies an evangelical life. This would not be true if faith were merely an intellectual state or exercise. But since, as we have seen, faith is of the heart, since it consists in the committal of the will to Christ, it follows, by a law of necessity, that the life will correspond with the faith. Let this be kept in perpetual remembrance.

4. Evangelical faith implies repentance towards God. Evangelical faith particularly respects Jesus Christ and his salvation. It is an embracing of Christ and his salvation. Of course it implies repentance towards God, that is, a turning from sin to God. The will cannot be submitted to Christ, it cannot receive him as he is presented in the gospel, while it neglects repentance toward God; while it rejects the authority of the Father, it cannot embrace and submit to the Son.

5. Disinterested benevolence, or a state of good-will to being, is implied in evangelical faith; for that is the committal of the soul to God and to Christ in all obedience. It must, therefore, imply fellowship or sympathy with him in regard to the great end upon which his heart is set, and for which he lives. A yielding up of the will and the soul to him, must imply the embracing of the same end that he embraces.

6. It implies a state of the sensibility corresponding to the truths believed. It implies this, because this state of the sensibility is a result of faith by a law of necessity, and this result follows necessarily upon the acceptance of Christ and his gospel by the heart.

7. Of course it implies peace of mind. In Christ the soul finds its full and present salvation. It finds justification, which produces a sense of pardon and acceptance. It finds sanctification, or grace to deliver from the reigning power of sin. It finds all its wants met, and all needed grace proffered for its assistance. It sees no cause for disturbance, nothing to ask or desire that is not treasured up in Christ. It has ceased to war with God — with itself. It has found its resting-place in Christ, and rests in profound peace under the shadow of the Almighty.

8. It must imply the existence in the soul of every virtue, because it is a yielding up of the whole being to the will of God. Consequently, all the phases of virtue required by the gospel must be implied as existing, either in a developed or in an undeveloped state, in every heart that truly receives Christ by faith. Certain forms or modifications of virtue may not in all cases have found the occasions of their development, but certain it is, that every modification of virtue will manifest itself as its occasion shall arise, if there be a true and a living faith in Christ. This follows from the very nature of faith.

9. Present evangelical faith implies a state of present sinlessness. Observe, faith is the yielding and committal of the whole will, and of the whole being to Christ. This, and nothing short of this, is evangelical faith. But this comprehends and implies the whole of present, true obedience to Christ. This is the reason why faith is spoken of as the condition, and as it were, the only condition, of salvation. It really implies all virtue. Faith may be contemplated either as a distinct form

(continued on page 142)

Historical

THE CHURCH IN THE SECOND CENTURY

In the Annals of the historian Tacitus (xv.44), after the description of a terrible fire at Rome, we read with sorrow and indignation the following passage: 'To suppress the common rumor, that he had himself set fire to the city, Nero procured others to be accused, and inflicted exquisite punishments upon those people who were held in abhorrence for their crimes, and were commonly known by the name of Christians. They had their denomination from Christus, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, though checked for awhile, broke out again, and spread not only over Judaea, the source of this evil, but reached the city also, whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first those only were apprehended who confessed themselves of that sect; afterwards a vast multitude was discovered by them, all of whom were condemned, not so much for the crime of burning the city, as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to pieces by dogs; some were crucified; and others having been daubed over with combustible materials, were set up as lights in the night time, and thus burnt to death. Nero made use of his own gardens as the theatre upon this occasion, and also exhibited the diversions of the Circus, sometimes standing in the crowd as a spectator, in the habit of a charrioteer, at others driving a chariot himself, till at length these men, though really criminal and deserving exemplary punishment, began to be commiserated, as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man.' This passage, which will scarcely be deemed creditable to the philosophy of its author

even by those who most extol it, and which is most deeply disgraceful to his historical accuracy, to his political knowledge, and to his common humanity, was written at the end of the first century, about thirty-six years after the persecution which it so vividly describes. It was in the midst of this awful scene, that St. Peter and St. Paul are believed to have suffered. We shall not pause to investigate very deeply the truth of this opinion, but rather confine our attention to the testimony here afforded as to the number of Christians existing at Rome even at that very early period. 'A vast multitude was discovered by the eye of persecution, and the compassion excited by their sufferings would naturally awaken an attention, which had never before been directed to them. The assault of Nero was furious and probably transient; and such is precisely the method of aggression, which fails not in the end to multiply its objects; and if it be thus probably that, before the end of the first century, the Church of Rome surpassed every other in power and consideration, we may rest assured that these were rather augmented than diminished during the century following. To this belief we are persuaded, partly by the greater facility of conversion offered by the size of the city, and the number of the inhabitants; partly by consideration that the force of opinion would naturally lead the feeble Christian societies throughout the empire to look for counsel and protection to the capital, as we know the Church of Corinth to have done; and partly by the fact, that frequent pecuniary contributions were transmitted by the faithful at Rome, to their less fortunate brethren in the provinces. In this, then, consisted the original superiority of Rome; in numbers, in opinion, in wealth: to these limits it was entirely confined, and it was not until quite the conclusion of the second century that we hear of any claim to authority.

The circumstances of that claim arose from a very early difference in the Church respecting the celebration of Easter. It was shortly this: the Christians of Lesser Asia observed the feast at which the Paschal lamb was distributed, in memory of the Last Supper, at

the same time at which the Jews celebrated their pass-over; that is, on the 14th day of the first Jewish month; and three days afterwards they commemorated the resurrection, with out regard to the day of the week. The western churches confined the anniversary of the resurrection to the first day of the week, and kept their Paschal feast on the night preceding it. Hence arose some inconveniences; and we find that Polycarp had visited Rome about 100, A.D. for the purpose of arranging the controversy. He was not permanently successful; and about ninety years afterwards (A.D. 196, Fleury, l. iv. c. 44), Victor, Bishop of Rome, addressed to the Asiatics an express order to conform to the practice of Rome. They convoked a numerous synod, whose feelings of independence, and disdain of the assumed authority of the Roman, were temperately expressed in the answer of Polycrates, Bishop of Ephesus. The insolence of Victor was irritated by the refusal, and he published an edict of excommunication against the churches of Asia. This was the first aggression of a Roman bishop on the tranquillity of the Church of Christ; and we may reasonably believe that it was disapproved by the best Christians of the East, since we know that it provoked the remonstrance of Irenaeus, Bishop of Lyons. The churches of Palestine and Alexandria appear to have united with those of Asia in an affair so highly inflamed by the arrogance of Victor, that it advanced from a controversy to a schism, which was not finally healed till the Council of Nice in 325.

—Waddington's History of the Church

FAITH (continued from page 139)

of virtue, and as an attribute of love, or as comprehensive of all virtue. When contemplated as an attribute of love, it is only a branch of sanctification. When contemplated in the wider sense of universal conformity of will to the will of God, it is then synonymous with entire present sanctification. Contemplated in either light, its existence in the heart must be inconsistent with present sin there. Faith is an attitude of the will, and is wholly incompatible with present rebellion of will against Christ. This must be true, or what is faith?

Next: UNBELIEF

Through the night of doubt and sorrow
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the promised land.
Clear before us through the darkness
Gleams and burns the guiding light:
Brother clasps the hand of brother,
Stepping fearless through the night.

One, the light of God's own presence,
O'er his ransomed people shed,
Chasing far the gloom and terror,
Brightening all the path we tread:
One the object of our journey,
One, the faith which never tires,
One, the earnest looking forward,
One, the hope our God inspires.

One, the strain the lips of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One, the march in God begun:
One, the gladness of rejoicing
On the far eternal shore,
Where the One Almighty Father
Reigns in love for evermore.

Onward therefore, pilgrim brothers,
Onward, with the cross our aid!
Bear its shame, and fight its battle,
Till we rest beneath its shade!
Soon shall come the great awaking;
Soon the rending of the tomb;
Then the scattering of all shadows,
And the end of toil and gloom!

Bernard S. Ingemann, Danish; 1825;

BIBLE STUDY

—SECOND CORINTHIANS—

DATE.—The Second Epistle to the Corinthians was written in Macedonia, in the autumn of A.D. 57, but perhaps not all at one time or place. The bearers of the letter were Titus and two others, who are not named, and about whom there have been many futile conjectures.

CHARACTERISTICS.—This is the first chapter in ecclesiastical biography, as the First Epistle is in ecclesiastical history. It is the apostle's defence of his acts, being in part an autobiography; and for many details of his life it is our only source of information. It tells us much about his personal feelings, the joys and sorrows which his high office brought to him, and the humility and fortitude with which he received them.

OCCASION AND CONTENTS.—The motive for writing it was news brought from Corinth by Titus (7:5,6), especially as to the way in which the First Epistle had been received, and the success of the Judaizing party, who had been intriguing in Corinth, as elsewhere, against the authority of St. Paul. The contents are less varied than those of the First Epistle, but the changes from one subject to another are very abrupt. After the usual salutation and thanksgiving (I:I-II), he discusses the news brought by Titus (i:12-7:16), the collection for the churches in Judea (8:I-9:15); and his own apostolic authority (10:8-12 13). He ends with warning and blessing (12:14-13:13).

—Bible Encyclopedia

THE PILGRIM

VOL. 6

JULY, 1959

NO. 7

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

GLORYING IN THE CROSS

Sweet the moments, rich in blessing,
Which before the cross I spend:
Life and health, and peace possessing,
From the sinner's dying Friend.

Here I'll sit, forever viewing,
Mercy's streams, in streams of blood,
Precious drops, my soul bedewing,
Plead and claim my peace with God.

Truly blessed is this station,
Low before his cross to lie,
While I see divine compassion,
Beaming from his gracious eye.

Here it is I find my heaven,
While up on the cross I gaze,
Love I much? I'm more forgiven—
I'm a miracle of grace.

Love and grief my heart dividing,
With my tears his feet I'll bathe,
Constant still in faith abiding,
Life deriving from his death.

May I still enjoy this feeling,
In all need to Jesus go,
Prove his wound each day more healing,
And himself more fully know.

— Selected by J. G. Hootman

THE PILGRIM

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

THE NEW COVENANT Heb. 8:8,13

The relation which God's people sustain to him is a covenant relationship, and we are not aware of any instance in Bible history where God ever recognized any people as His own or made any promises to anyone outside of a covenant relation with Him.

Our title "The New Covenant" implies that there must have been another or former covenant. And because of the "New" the former must of necessity be "Old." And so reasons the apostle in Heb. 8:13: "In that he saith, A new covenant, he hath made the first old. Now it which decayeth and waxeth old is ready to vanish away."

All Bible readers are aware that our Bible is divided into two major parts The Old Testament and The New Testament. The Old Testament, commonly called the Law and the Prophets, was all written before the birth of Christ, and is called The Old Testament or covenant after the Covenant which God made with the children of Israel, under Moses, at mount Sinai. Therefore Moses is called the mediator of the old covenant or law.

That the Ten Commandments is the "covenant" which God made with Israel at Sinai, is clearly shown in the following Scriptures: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. . . and he wrote upon the tables the words of the covenant, the ten commandments. Ex. 34:27,28.

"And he declared unto you his covenant which he commanded you to perform, even ten commandments: and he wrote them upon two table of stone." Deut. 4:13.

This Siniatic covenant is rightly called the first covenant by the writer of the epistle to the Hebrews, because it was the first covenant which God made with Israel. It was not the covenant which He made with their fathers Abraham, Isaac, and Jacob, for Moses

tells them, specifically and emphatically, in Deut. 5:2, "The Lord our God made a covenant with us in Horeb (Mount Sinai). The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." This covenant differed from that which was made with their father Abraham in that it was not permanent; it was limited to a certain time, for a specific purpose, and its promises were earthly. Gal. 3:19-25.

Four hundred and thirty years before, God made a covenant with Abraham which He said would be an everlasting covenant in which he was promised a "seed" in which ALL nations of the earth would be blessed. "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:7.

Thus we read in Gal. 3:16,17, "Now to Abraham and to his seed were the promises made. He saith not and to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. for if the inheritance be of the law (the Siniatic covenant), it is no more of promise: but God gave it to Abraham by promise. Wherefore then severth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator (Moses).

We believe this covenant which God made with Abraham, 430 years before the Siniatic covenant, is the essence and basis of the New Covenant of which Christ Jesus (not Moses) is the mediator, because it was "confirmed before of God in Christ." It was new to Israel because they had not yet come to Christ the "seed" in whom it was promised, and because it was to superceed the first covenant that was made with them at Sinai.

Thus we read, "But now hath he (Christ) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established

upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:6-13.

In this text we are told that it had been prophesied long before (600 B.C.) that God would make a new covenant with Israel, the essence of which would be the laws of God—which is the love of God—in their hearts (not on tables of stone), and their sins and iniquities remembered no more (forgiven); and that Jesus, who is the mediator of the "New" and "Better Covenant" is the answer to this prophesy.

In the English translation of the New Testament, "testament" and "covenant" are both translated from the same word which is usually translated "covenant" and have the same meaning. We are told by those who can read the Greek language in which the New Testament was written, that the same word which is usually translated "covenant" appears in all places in the original text, and not two words as in our translation. Two instances in Heb. 9 are sufficient to confirm this statement: In verse 15 it is said, "And for this cause

he is the mediator of the new testament, that by means of death for the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Here, "the first testament" obviously refers to the Sinaitic "covenant." Again in verse 20 it is said, "This is the blood of the 'testament' which God hath enjoined unto you." This is a quotation from Ex. 24:8 which reads: "Behold the blood of the 'covenant' made with you concerning all these words."

Thus Jesus confirmed the new covenant with his disciples who were all Israelites, and whom he chose to be the apostles and new heads of the remnant elect Israel, when he gave them the New Commandment or covenant, and the cup which was the token of his blood that was shortly to be shed for the remission of their sins, and said, "For this is my blood of the new testament (covenant) which is shed for many for the remission of sins." Matt. 26:28. The essence of the New Covenant, therefore, is the forgiveness of sins, and the laws of God (love of God) in the heart. And all who can claim the forgiveness of sins and the gift of the Holy Ghost, which is the laws of God in the heart, must acknowledge that they are under the new covenant in Christ Jesus.

This doctrine is beautifully and powerfully elucidated in the following eighth and ninth chapters of Hebrews, wherein it is said that this blood of the covenant is that by which we are sanctified. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a NEW AND LIVING WAY. . . Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:14-22. — D.F.W.

HOLY GHOST BAPTISM

By J. I. Cover

In the doctrine of baptisms, the baptism of the Holy Ghost is paramount. We have seen that water baptism is the beginning of active faith and repentance being manifest openly to declare belief that Jesus Christ is the Son of God, to renounce Satan and all his pernicious ways, and to covenant with God in Christ Jesus to live faithful unto death; so in this manner clearing the decks for active service to God. Fervent prayer at the time of baptism for the baptism or receiving of the Holy Ghost.

No work approved of God can be active and accomplished by us without the suggestion, cooperation and power of the Holy Spirit to work in our lives: for we read "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13.

The Christian can only walk after the Spirit, the Holy Ghost by reproving the world in us of sin, showing the way to righteousness, and presenting to us the work of judgment in our lives to escape the judgment unto death. St. John 15:8-11. "For if we judge ourselves we shall not be judged." I Cor. 11:31. So God, the Holy Ghost directs all who love the Lord, and have fully yielded their will to God in obedience to his Holy Word. No more important question can confront us than was asked by the Apostle Paul long ago: "Have ye received the Holy Ghost since ye believed?" Acts 19:2. The inference here is that we should know the answer to this question, and also we read, "Now if any man have not the Spirit of Christ he is none of his." We have already referred to the revealed truth that the Holy Ghost came upon Jesus at his baptism so he may properly be called the Spirit of Christ. "If we through the Spirit do mortify the deeds of the body we shall live." Ro. 8:13. "For as many as are led by the Spirit of God, they are the Sons of God." We can be in the Spirit if the Spirit of God dwell in us. What a harmonizing work and witness follows when "The Spirit itself beareth witness with our spirit that we are the Children of God."

Rom. 8:16. Let no one speak disrespectfully of the great work of the Holy Spirit in God's children that they by this power will and do the good pleasure of God, which fulfills and makes possible the great promise of God, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the City." Rev. 22:14.

Have you received the Holy Ghost since you believed?

Have you with sacred awe his grace and love received?

Do you and I with holy trust and faith move on?

And steadfast walking on the way till setting sun?

Is all our hearts desire pure to hope and believe,

That God can cleanse from sin and to Himself receive

Us when at last the cleansing working power is done;

And we find peace and rest and crown and victory won?

Are we in all ways sincere to break from sinning;

Throw away each evil thought at the beginning.

To check each foolish sinful word before the deed;

And think to pray for help in every time of need?

Do we with faithful trust meet each enduring trial?

Do we with grace turn from sin in self denial?

Do we with willing heart give humble service true?

Are we awake to live for God and glory too?

Are we devoted to the Lord and oft-times praying,

For souls discouraged sadly from the path straying,

And remember our own weakness and missteps slow;

Be tender loving kinder to all those we know?

Do we look forward to our dear Lords returing?

To meet those gone and fulfill our longing yearning?

To see the Triune Godhead glory face to face;

And sing and praise forever in that last resting place.

1160 Star Route
Sonora, California

Next: FIRE BAPTISM

THE UNIQUENESS OF ISRAEL

Israel is unique compared to other small states of similar size. Otherwise, why would the world mind be so occupied with this tiny little state?

"There is a great moral, historical, and human problem involved in the existence of Israel," said one of her statesmen. Israel took shape in the mind of the world, in the mind of the Jew, and in the mind of the Christian; she then became a geographical realization in the Middle East.

For the world, she stands as a world effort to remove a deeply stained blot from the world conscience. The world at large helped in the creation of Israel, not merely because the Jews wanted a state, but because they felt that a great moral issue was involved— that this homeless, persecuted, tortured, discriminated against, and killed people has a right to have a homeland of its own. Thus was demonstrated how inseparably the plight of the Jew is linked with international morality.

An estimated billion dollars plus has been raised for Israel in the U.S. alone since her establishment in 1948. It represents an unprecedented outpouring of funds from private sources concentrated in a single country abroad. Such a phenomenon could not have happened without the most profound emotional dynamics. The culminating crisis of the Hitler days moved the world to offer a haven of refuge. Israel became the one state which could solve one of the great problems of humanity— the problem of Jewish homelessness.

For the Jews themselves, there is only Zion, one Jerusalem, one Holy Land, one Eretz Israel. To them Israel is the last hope for declining Judaism. Judaism may survive for a long time in exile, but only in the Jewish national home can it be naturally and completely realized. A Jewish Israel is the only place, they feel, where the law of Moses and freedom to live it can be restored, without which Judaism is doomed. From Zion alone can the teaching come, from Jerusalem the Word of God for which modern Jewry is waiting. Gradually the

exile will become Israel-determined, and the exiles who refuse to return will likewise influence the molding of the new life in Israel. Israel will protect the exiles from assimilationist and liberal tendencies. It will assemble all Jewish spiritual activities and contributions of the exiles. Thus Israel will save the exiles from individualistic dissolution, and the exiles will protect Israel from nationalistic degeneration. Thus the Jewish mind works.

For the Christian, the uniqueness of Israel holds special spiritual significance. The ancient actors in the divine drama of the covenants have suddenly reappeared upon the theater of the world, now as a people with an independent state. The Jew has always held a significant place in the heart of the Christian. These children of the people God once knew as His chosen nation have become historically active again; and with their geopolitical resurrection, our drowsy interests also awaken.

Thus through revived Christian interests, Israel has been returned into God's favor. God is returning love for the Jewish people through the awakened redemptive love of His redeemed church. For what has He gathered them? Perhaps a gathered people will respond more readily to the Gospel than a scattered Israel. Assembled in Israel this mass, otherwise hardly possible to reach, can hear God's last day call to receive the kingdom and obtain eternal life in God's kingdom through the redemptive message of His Son proclaimed by His church, the Israel of God by faith. Will they receive it? The church waits in hope. But while she waits her awakened interest and love pours forth in fervent intercession. Her heart's desire and prayer to God for Israel is that she might be saved.

The uniqueness of Israel is the uniqueness of her end-time opportunity to hear and receive God's saving message in the Gospel of His Son.

Jerusalem, Israel.

LOT LINGERED

Twilight is a dangerous time of the day to drive a car! It is not dark with the inky black of night, nor illumined by the sunlight, but a dusky, fuzzy time of day when images are not clear and distances are difficult to judge.

This is the time of day when one is apt to be careless, not on purpose; but careless because the pressure of the day is over.

You relax, take things easy as you drive home from work, thinking of your wife with her apron on scurrying about in order to have a hot meal ready when you open the door.

Or you may think of your husband in a smoke-filled kitchen, doing his best with the latest in can openers.

You visualize your children rubbing their noses against the front window-pane, anxiously awaiting you, ready to bolt out the door and down the walk the second you round the street corner.

At twilight you can relax and forget the problems of the office and shop. If you are not careful you can fall asleep behind the wheel or misjudge a distance, neglect a road sign, and have an accident.

Just as there is a twilight zone between light and darkness, so, too, there is a twilight zone between right and wrong. There is a border territory where actions are not positively sinful, nor positively not sinful, an area where acts are not immoral— not yet moral.

Abraham's nephew, the man Lot, has truly been described as the "man of the twilight zone"!

About 4,000 years ago, in the chill, misty dawn of a new day, two men with camels, servants, and families began a journey. These men, Abraham and Lot, did not know where they were going, but they knew why. Abraham was responding to God's command: "Get thee out of thy country. . . unto a land that I will shew thee." Lot was taking this journey, not because of any God-given command, but because of his search for excitement and adventure. Why else?

On they traveled, stopping only to eat and sleep, across the green plains of Haran, through the noisy stone streets of Damascus, the trade hub of the Middle East, where one could buy silks, perfumes, and oranges.

They splashed their herds through the Jordan River, the river where two thousand years later a carpenter would be baptized and God's voice would thunder from the clouds: "This is my beloved Son."

As they wandered in the Shechem Valley, God said to Abraham, "To your seed I will give this land, but move on." As Abraham settled at Mamre, he found himself host to a famine.

Loading their pack trains, they stamped across the hot, dry, blistering sands of the mighty desert, through the dust and heat past the rocky Mount Sinai where years later God in thunder and lightning would carve ten laws on two slabs of rock for the Man of the Bulrushes.

Where did they go? Down into Egypt! Then when a plague broke out in Egypt Abraham and Lot were blamed for it and were banished.

They returned across the parched desert to settle in Bethel. Here the little ship of Faith was threatened by mutiny. Lot's herdsmen, as tight-fisted and cunning as Lot himself, removed the stone landmarks, detoured the water, and taunted Abraham's men. The Abraham camp came out fighting!

Kindly old Abraham, tears coursing down his cheeks, allowed Lot to choose the land he wanted. Lot, standing by his side on a high rock, looked down into the green fertile valley of Jordan and in the distance the water sparkled merrily as the sun splashed its rays on the rapids. High overhead the ravens circled and rose and fell on the ever-changing air currents. And in the distance the white limestone walls of Sodom pierced the haze of the noonday sun.

Lot chose this land and left the rocky stony uplands to his uncle. Lot pitched his dark camel-skin tent toward Sodom near the city. In a year or so he was sitting leisurely at the gate of a city that has corrupted our language with the word "sodomy," the father-in-law of immorality and vice.

One day five desert kings, under Amraphel, King of Shinar, stormed Sodom, grabbed Lot and his family, tied their hands behind their backs, and with a leash about their necks disappeared into the horizon with their captives.

But one of Lot's shepherders escaped. He ran to Abraham's camp shouting that Lot is wiped out and taken captive.

Peaceful Abraham left his rocky and stony grain fields and grazing land and with three hundred and eighteen farmers, a few sharpened spears and swords, and a little knowledge about the camel cavalry, but with God he wiped out the five kings and freed Lot.

And Lot? He went back to Sodom.

Lot was not a sinner, nor a saint! He was simply accepted by the people of Sodom, probably because he lived a good life and didn't bother them in terms of morality.

One day as Abraham sat drowsily at his brown-haired tent, three strangers visited him and told him Sodom was to be destroyed. Abraham did not say: "Well, it deserves to be wiped out. It is sinful. It's about time something is done."

Instead, he fell on his bony knees and with one of the most beautiful prayers in the history of God's saints asked God to spare the city.

But there were not even ten righteous people in that city, and God decided to wipe it out. However, in response to Abraham's pleadings God sent two angels to warn Lot.

When the time came to flee the city, amid the cat-calls of his sons-in-law at this man "suddenly turned evangelist," Lot lingered!

The angels grabbed Lot and his wife by the hands and dragged them out of the city before it was destroyed. Today the smelling waters of the Dead Sea lap gently over the once immoral city.

Lot was the man of the twilight zone; the man who believed in God but stopped short of going "all out" for God; the man content to stay where he was, at a standstill, taking things easy.

Are we Christians today like Lot—aiming at nothing bad and at the same time aiming at nothing? As Peter Marshall said, "aiming at nothing and hitting it." Do we begin with honest commitment to God, and as we find the road harder and longer than expected, pull into our shells of Christian security?

When God's angel of conscience warns us to flee from the Sodom-city of Neglect, do we linger?

Are we stimulated by a thrilling hymn and a poetic creed and once outside the church arches, do we slip into the twilight zone of indifference?

— Gospel Herald, 1956

SHEPHERDING THE FLOCK

We have many preachers and teachers, but few true shepherds. Visits are made when saints go astray, often more of a judicial than a shepherd character, but there is little real shepherd work, and the lack of it is felt everywhere. A brief consideration of who is a shepherd in the flock of God, and what his qualifications and services are, will help us to see better where we are regarding this matter.

The Lord calls Himself "the Good Shepherd," and says He "giveth His life for the sheep" John 10:11. This is our pattern. If we are not prepared to "lay down our lives" 1 John 3:16, for those we serve, not as martyrs but as shepherds and servants, we are disqualified for such work. The shepherd feeds and leads the flock — that is, he guides the sheep to where the food is, and watches over them while they partake of it. To feed and shepherd is his work, John 21:16,17. It will be mostly private, generally individual, and as far as possible unobtrusive. There is nothing in it to attract, and no room for display. The platform has its snares for those who love publicity, and is the cause of many a fall, but a "keeper of sheep" is less liable to be lifted up in his service. In Psalm 78:70,72, there is a fine description of the true shepherd, who becomes the leader and ruler of men. Heart and hand, integrity and skill, are all engaged and exercised in his work. In Ezek. 34:2-6, the Lord charges false shepherds with

their neglect, and the terms of His charge against them, tell what He expects a true shepherd to do. To strengthen the diseased, to heal the sick, to bind the broken, to bring what was driven away, to seek the straying, are all included in shepherding the flock. The application is not far to seek. There are all these conditions in most assemblies, even among those whose attendance is regular. And then there are the absentees, the backsliders in heart, the discouraged, those who need a word of cheer. How many are lost sight of and ultimately disappear, from lack of such shepherd service. Look over the names of your assembly for a few years back, and see how many have fallen out of rank! We are kept informed of the additions and the gains. What of the losses — losses to Christ as well as to us. Fewer meetings of managers to discuss plans and points, more visitation and real fireside ministry would yield better results. Gossip visits and fraternal teas are not pastoral work, but the man who goes out and in, speaking to the hearts of God's people, learning of their trials, exhorting, warning, praying with as well as for the saints, is the man who does the work of a shepherd, whether he is "recognized" or not. And it is by his work that he is best known; he requires neither a title, a diploma, nor a chief seat in the assembly. Overseers and rulers who do no such shepherd work ought to have no recognition in the assembly of God or be regarded as fit leaders. There is to be no regal rule there, no more is there to be democracy. Shepherd rule is the pattern set by the Chief Shepherd, and it is to this that all who serve Him among His people are to conform. May the living Lord raise up such shepherds.

— Words in Season

CHURCH NEWS

We of the Salida congregation were again made to rejoice greatly when two precious souls, namely Erma Crawmer and Linda Cover, were received into fellowship in the body of Christ by confession of faith and holy baptism, June 14, 1959.— D.F.W.

UNBELIEF

(Condensed from the lectures of C. G. Finney, 1848)

WHAT UNBELIEF IS NOT.

1. It is not ignorance of truth. Ignorance is a blank; it is the negation or absence of knowledge. This certainly cannot be the unbelief everywhere represented in the Bible as a heinous sin. Ignorance may be a consequence of unbelief, but cannot be identical with it. We may be ignorant of certain truths as a consequence of rejecting others, but this ignorance is not, and, we shall see, cannot be unbelief.

2. Unbelief is not the negation or absence of faith. This were a mere nothing—a nonentity. But a mere nothing is not that abominable thing which the scriptures represent as a great and a damning sin.

3. It cannot be a phenomenon of the intellect, or an intellectual scepticism. This state of the intellect may result from the state of mind properly denominated unbelief, but it cannot be identical with it. Intellectual doubt or unbelief often results from unbelief properly so called, but unbelief, when contemplated as a sin, should never be confounded with theoretic or intellectual infidelity. They are as entirely distinct as any two phenomena of mind whatever.

4. It cannot consist in feelings or emotions of incredulity, doubt, or opposition to truth. In other words, unbelief as a sin cannot be a phenomenon of the sensibility. The term unbelief is sometimes used to express or designate a state of the intellect, and sometimes of the sensibility. It sometimes is used to designate a state of intellectual incredulity, doubt, distrust, scepticism. But when used in this sense, moral character is not justly predicable of the state of mind which the term unbelief represents.

Sometimes the term expresses a mere feeling of incredulity in regard to truth. But neither has this state of mind moral character; nor can it have, for the very good reason that it is involuntary. In short, the unbelief that is so sorely denounced in the Bible, as a most aggravated abomination, cannot consist in any involuntary state of mind whatever.

WHAT UNBELIEF IS.

The term, as used in the Bible, in those passages that represent it as a sin, must designate a phenomenon of will. It must be a voluntary state of mind. It must be the opposite of evangelical faith. Faith is the will's reception, and unbelief is the will's rejection, of truth. Faith is the soul's confiding in truth and in the God of truth. Unbelief is the soul's withholding confidence from truth and the God of truth. It is the heart's rejection of evidence, and refusal to be influenced by

it. It is the will in the attitude of opposition to truth perceived, or evidence presented. Intellectual scepticism or unbelief, where light is proffered, always implies the unbelief of the will or heart. For if the mind knows, or supposes, that light may be had, on any question of duty, and does not make honest efforts to obtain it, this can be accounted for only by ascribing it to the will's reluctance to know the path of duty. In this case light is rejected. The mind has light so far as to know that more is proffered, but this proffered light is rejected. This is the sin of unbelief. All infidelity is unbelief in this sense, and infidels are so, not for want of light, but, in general, they have taken much pains to shut their eyes against it. Unbelief must be a voluntary state or attitude of the will, as distinguished from a mere volition, or executive act of the will. Volition may, and often does, give forth, through words and deeds, expressions and manifestations of unbelief. But the volition is only a result of unbelief, and not identical with it. Unbelief is a deeper and more efficient and more permanent state of mind than mere volition. It is the will in its profoundest opposition to the truth and will of God.

CONDITIONS OF BOTH FAITH AND UNBELIEF.

1. A revelation in some way to the mind, of the truth and will of God, must be a condition of faith and of unbelief. Be it remembered, that neither faith nor unbelief is consistent with total ignorance. There can be unbelief no further than there is light.
2. In respect to that class of truths which are discerned only upon condition of divine illumination, such illumination must be a condition both of faith and unbelief. It should be remarked, that when a truth has been once revealed by the Holy Spirit to the soul, the continuance of the divine light is not essential to the continuance of unbelief. The truth, once known and lodged in the memory, may continue to be resisted, when the agent that revealed it is withdrawn.
3. Intellectual perception is a condition of the heart's unbelief. The intellect must have evidence of truth as the condition of a virtuous belief of it. So the intellect must have evidence of the truth, as a condition, both of the heart's faith and unbelief. By the assertion, that intellectual light is a condition of unbelief is intended, not that the intellect should at all times admit the truth in theory; but that the evidence must be such, that by virtue of its own laws, the mind or intellect could justly admit the truth rejected by the heart. It is a very common case, that the unbeliever denies in words, and endeavors to refute in theory, that which he nevertheless assumes as true in all his practical judgments.

THE GUILT AND ILL-DESERT OF UNBELIEF.

We have seen, on a former occasion, that the guilt of sin is conditioned upon, and graduated by, the light under which it

is committed. The amount of light is the measure of guilt, in every case of sin. This is true of all sin. But it is peculiarly manifest in the sin of unbelief; for unbelief is the rejection of light; it is selfishness in the attitude of rejecting truth. Of course, the amount of light rejected, and the degree of guilt in rejecting it, are equal. This is everywhere assumed and taught in the Bible, and is plainly the doctrine of reason.

The guilt of unbelief under the light of the gospel must be indefinitely greater, than when merely the light of nature is rejected. The guilt of unbelief, in cases where special divine illumination has been enjoyed, must be vastly and incalculably greater, than where the mere light of the gospel has been enjoyed, without a special enlightening of the Holy Spirit.

The guilt of unbelief in one who has been converted, and has known the love of God, must be greater beyond comparison, than that of an ordinary sinner. Those things that are implied in unbelief show that it must be one of the most provoking abominations to God in the universe. It is the perfection of all that is unreasonable, unjust, ruinous. It is infinitely slanderous and dishonorable to God, and destructive to man, and to all the interests of the kingdom of God.

NATURAL AND GOVERNMENTAL CONSEQUENCES OF BOTH FAITH AND UNBELIEF.

By natural consequences are intended consequences that flow from the constitution and laws of mind, by a natural necessity. By governmental consequences are intended those that result from the constitution, laws, and administration of moral government.

1. One of the natural consequences of faith is peace of conscience. When the will receives the truth, and yields itself up to conformity with it, the conscience is satisfied with its present attitude, and the man becomes at peace with himself. The soul is then in a state to really respect itself, and can, as it were, behold its own face without a blush. But faith in truth perceived is the unalterable condition of a man's being at peace with himself.

A governmental consequence of faith is peace with God:—

(1.) In the sense that God is satisfied with the present obedience of the soul. It is given up to be influenced by all truth, and this is comprehensive of all duty. Of course God is at peace with the soul, so far as its present obedience is concerned.

(2.) Faith governmentally results in peace with God, in the sense of being a condition of pardon and acceptance. That is, the penalty of the law for past sins is remitted upon condition of true faith in Christ. The soul not only needs present and future obedience, as a necessary condition of peace with self; but it also needs pardon and acceptance on the part of the

government for past sins, as a condition of peace with God. But since the subject of justification or acceptance with God is to come up as a distinct subject for consideration, I will not enlarge upon it here.

2. Self-condemnation is one of the natural consequences of unbelief. Such are the constitution and laws of mind, that is naturally impossible for the mind to justify the heart's rejection of truth. On the contrary, the conscience necessarily condemns such rejection, and pronounces judgment against it.

Legal condemnation is a necessary governmental consequence of unbelief. No just government can justify the rejection of known truth. But, on the contrary, all just governments must utterly abhor and condemn the rejection of truths, and especially those truths that relate to the obedience of the subject, and the highest well-being of the rulers and ruled. The government of God must condemn and utterly abhor all unbelief, as a rejection of those truths that are indispensable to the highest well-being of the universe.

3. A holy or obedient life results from faith by a natural or necessary law. Faith is an act of will which controls the life by a law of necessity. It follows of course that, when the heart receives or obeys the truth, the outward life must be conformed to it.

4. A disobedient and unholy life results from unbelief also by a law of necessity. If the heart rejects the truth, of course the life will not be conformed to it.

5. Faith will develop every form of virtue in the heart and life, as their occasions shall arise. It consists in the committing of the will to truth and to the God of truth. Of course as different occasions arise, faith will secure conformity to all truth on all subjects, and then every modification of virtue will exist in the heart, and appear in the life, as circumstances in the providence of God shall develop them.

6. Unbelief may be expected to develop resistance to all truth upon all subjects that conflict with selfishness; and hence nothing but selfishness in some form can restrain its appearing in any other and every other form possible or conceivable. It consists, be it remembered, in the heart's rejection of truth, and of course implies the cleaving to error. The natural result of this must be the development in the heart, and the appearance in the life, of every form of selfishness that is not prevented by some other form. For example, avarice may restrain avaritiveness, intemperance, and many other forms of selfishness.

7. Faith, governmentally results in obtaining help of God. God may and does gratuitously help those who have no faith. But this is not a governmental result or act in God. But to

the obedient he extends his governmental protection and aid.

8. Faith lets God into the soul to dwell and reign there. Faith receives, not only the atonement and mediatorial work of Christ as a redeemer from punishment, but it also receives Christ as King to set up his throne, and reign in the heart. Faith secures to the soul communion with God.

9. Unbelief shuts God out of the soul, in the sense of refusing his reign in the heart. It also shuts the soul out from an interest in Christ's mediatorial work. This results not from an arbitrary appointment, but is a natural consequence. Unbelief shuts the soul out from communion with God.

These are hints at some of the natural and governmental consequences of faith and unbelief. They are designed not to exhaust the subject, but merely to call attention to topics which any one who desires may pursue at his pleasure. It should be here remarked, that none of the ways, commandments, or appointments of God are arbitrary. Faith is a naturally indispensable condition of salvation, which is the reason of its being made a governmental condition. Unbelief renders salvation naturally impossible: it must, therefore, render it governmentally impossible.

Next: JUSTIFICATION.

WHERE IS THE PROMISE?

"Where is the promise," scoffers ask

"When Christ shall come again?"

But he shall come in spite of all

The jeers of godless men.

"Where is the promise?" tortured souls

Have asked through pain-racked years;

"When shall he come?" the sufferer cries,

With anguished heart and tears.

When shall he come? Oh, do not doubt,

Believe him, lad and lass,

No word he spoke has ever failed;

This too shall come to pass!

And Christ will come; have faith in him

Who died to save lost men;

Believe his word; His promise stands;

Our Christ will come again!

—Selected.

Historical

THE CHURCH IN THE SECOND AND THIRD CENTURIES

Our earliest knowledge of the existence of Christianity in France is derived from its calamities. During the persecution of Marcus Antoninus, the churches of Vienne and Lyons sent a relation of their sufferings to those of Asia and Phrygia, which is by some ascribed to the pen of Irenaeus. It is written with simplicity and beauty, and is one of the most affecting passages in the ancient history of Christianity. Pothinus, the bishop, with several others, underwent the last infliction; still we have not reason to believe that the religion was at that time, (A.D. 177,) widely diffused in the country; probably, indeed, the same Pothinus first introduced it from the East. Irenaeus, the learned and zealous combatant of heresy, succeeded to the dangerous eminence of Pothinus, and under his prolonged and vigilant protection Christianity took deep root, and finally fixed itself in the soil of France. According to the best authorities, he died in the year 202.

It was an early belief that St. Mark first preached his gospel at Alexandria, and founded churches there; and he is expressly mentioned by Eusebius, as the first bishop of that city. The same writer asserts that a multitude of converts, both men and women, listened to his instruction, from their very first delivery. The evidence which he brings for this fact is not quite conclusive, but other circumstances render it highly probable. The population of Alexandria was very numerous, and composed of every variety of race and superstition—so that no general prejudice against the introduction of a new religion could exist there; it was commercial, and therefore enlightened; and it was also remarkable for the ardor with which it cultivated every branch of literature, the facility with which it admitted and reconciled philosophical tenets the most dissimilar, and the freedom which it indulged to every novelty of truth or speculation. Again, through the

number of Jews originally established there at the foundation of the city, and continually increased by their domestic calamities; through the moderation and even liberality of those Jews, as compared to their brethren in other countries, and especially through the Septuagint translation of the Old Testament, which was there chiefly circulated, and studied by the learned of every sect, the knowledge of the true God was more generally diffused in Alexandria than in any other Gentile city, and the minds of men in some degree prepared to receive the second Covenant. We do not pretend to assert that they received it in entire purity, or with a perfect comprehension of its true character and inestimable advantages; but we doubt not that a vast number believed and were baptised, and constituted, under the holy guidance of the Evangelist and his successors, a respectable and powerful community. St. Mark was succeeded by Anianus, and the Latin names of many of the following bishops persuade us that the same alliance and continued intercourse subsisted between the ecclesiastical, as between the civil, governments of Rome and Alexandria.

Vopiscus, an historian who flourished about 300, A.D., has preserved a letter, written by the Emperor Adrian in the year 134, immediately after his visit to Alexandria. Its contents are nearly as follows:— 'I have found Egypt in every quarter fickle and inconstant — the worshippers of Serapis and Christians, and those are devoted to Serapis who call themselves Christian Bishops. There is no ruler of the synagogue, no Samaritan, no presbyter of the Christians, no mathematician, no soothsayer, no anointer; even the patriarch himself, should he come into Egypt, is compelled by some to worship Serapis, by others Christ— a most seditious and turbulent sort of men. However, the city is rich and populous They have one God: him the Christians, him the Jews, him all the Gentile people worship' We need not be surprised or offended by the insolent levity with which the profligate imperial philosopher places the religion of Serapis on a level with that of Christ, while through the numerous misrepresentations so obvious in these sentences, one important truth may be descried.

They manifestly prove, that, within a hundred years from the resurrection of Christ, his worshippers formed at least an important part of the inhabitants of the second city of the empire; and, perhaps, it is not unfair from this record to conclude, that they were as numerous as those who remained attached to the indigenous superstitions.

There is another circumstance which increased the importance we should attach to the early prosperity of the Alexandrian Church. Before the birth of Christ, a very great proportion of the learning of the Eastern world had been transferred from the schools of Greece to those of Alexandria. Not that Athens was entirely abandoned by disputants, or even by philosophers; but the uncertain renown which is still maintained was surpassed by the splendid institutions of a city, whose literary triumph was preceded, and perhaps occasioned, by its commercial superiority. The early Christians felt the necessity of education, though they differed as to its proper limits and object. We are told that St. John erected a school at Ephesus, and Polycarp at Smyrna, and even that St. Mark originally established the Catechetical School at Alexandria. There can be no doubt that these schools, by whomsoever established, were useful in the propagation of religion; but it was long before any of them produced any persons of great literary merit. Pantaenus a convert from stoicism, who flourished about 180, A.D., directed and adorned for several years that of Alexandria. He resigned his office in 190, in order more effectually to serve his religion as a missionary. His exertions were directed, with what success we know not, to the higher regions of the Nile. He was succeeded by Clemens, commonly called the Alexandrian, and Clemens by the celebrated Origen, whose fame, however, belongs to the third century. It is only necessary here to observe, that these learned Christians being tinctured with certain philosophical notions which they were desirous to reconcile with the Gospel, and influenced by the society of those professing them, have very frequently distorted and discolored the features of their religion.

At the end of the second century, the Church of Carthage was already growing into eminence; but we shall not at present do more than notice its existence.

—Waddington's History of the Church

"NOBILITY"

True worth is in being, not seeming, —
In doing, each day that goes by,
Some little good — not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kindly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We cannot do wrong and feel right,
Nor can we give pain and feel pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight, for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses
Helps more than the thing which it gets.
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing, and doing
As we would be done by, is all.

Through envy, through malice, through hating,
Against the world, early and late,
No jot of our courage abating. —
Our part is to work and to wait.
And slight is the string of his trouble
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.

—Selected

BIBLE STUDY
— GALATIANS —

Paul's letter to Galatia was written shortly after he was there and started the Church. He, hearing that they were moved from the gospel of Christ, wrote them wondering what moved them to leave the faith and wrote them many things concerning their faults.

Paul seemingly had great influence over the people of Galatia in the beginning of the Church but soon after he left, certain Jews came in the Church and tried to pervert the gospel. First they got the people to lose their confidence in Paul and then in Grace.

In the first part of his letter he explains to them his conversion and apostleship, that he was an apostle (not of men, neither by man, but by Jesus Christ,) that his knowledge was from God, not from the other apostles.

The second chapter gives us the instance of how Peter and Barnabas were also carried away with their infected religion and how Paul reproved them.

The last four chapters are largely devoted to their faults, and instructing them how they should live, and explains how we are free from the law and that there's no need of circumcision or any Judaism to become a Christian.

Complete the following quotations:—

1. I am crucified with _____ nevertheless I live; yet not _____, but Christ liveth in _____: and the _____ which I now _____ in the flesh and live by the _____ of the Son of _____, who loved _____, and _____ himself for _____.

2. Stand fast therefore in the _____ wherewith _____ hath made us _____, and be not _____ again with the _____ of bondage.

3. Be not _____, _____ is not mocked; for whatsoever a _____ soweth, that _____ he also _____.

— Kenneth Martin, Nappanee, Indiana

THE PILGRIM

VOL. 6

AUGUST, 1959

NO. 8

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

O sacred head surrounded
By crown of piercing thorn!
O bleeding head, so wounded,
Reviled and put to scorn!
Death's pallid hue comes o'er thee,
The glow of life decays,
Yet angel hosts adore thee,
And tremble as they gaze.

I see thy strength and vigour,
All fading in the strife,
And death with cruel rigour,
Bereaving thee of life;
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
O turn thy face on me.

In this, thy bitter passion,
Good Shepherd, think of me
With thy most sweet compassion,
Unworthy though I be:
Beneath thy cross abiding
For ever would I rest,
In thy dear love confiding,
And with thy presence blest.

Be near when I am dying;
O show thy cross to me:
And to my succour flying,
Come, Lord, and set me free.
These eyes, now faith receiving,
From thee shall never move;
For he who dies believing,
Dies safely in thy love.

— Selected

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

THE COMMUNION OF THE BODY OF CHRIST

"I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." I Cor. 10: 15-17

"No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones."

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, . . . For the body is not one member, but many." I Cor. 12: 12-14.

The members of Christ's body are as closely related, then, as the members of the natural body, which is all "one bread" (or food), for the body is what it feeds upon. "For we are all partakers of that one bread." — Christ. For "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world. . . As the living Father hath sent me and I live by the Father: so he that eateth me, even he shall live by me." Jno. 6: 51-57.

"Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it?"

This is indeed so great a mystery that Jesus ordained a symbolic ceremony to demonstrate to the church its meaning.

"For I received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Much has been said, and well said, about the Atonement and "finished work" of Christ on the cross for the remission of sins.

But the WORK of the church was then only begun. For, Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Jno. 14: 12.

Human reasoning often over-emphasizes or exalts one truth at the expence of minimizing another. And this appears to have been done by some in the church at Corinth. Chapter 2:2 shows that Paul had preached to them the crucified Lord. No doubt they understood about the Atonement and the grace of God; for in chapter 1: 2-7 they were "Sanctified", and, "in every thing they were enriched by him in all utterance and in all knowledge." They were not "wanting" or "coming behind" in any "gift" and were waiting for the coming of the Lord. They were zealous of spiritual gifts (chap. 14:12) and evidently had the gift of speaking with tongues. But while they flourished in these areas of Christian experience, they had overlooked one great important truth, and that was, the UNITY OF THE BODY OF CHRIST. Their theology embraced the Spirit, but it did not "discern" the BODY of Christ. They were not "perfectly joined" in Christ. And chapter 13 infers they also lacked in charity.

Almost Paul's whole letter seems to be concerned with their need to understand more about the BODY of Christ. No preacher can truly preach Christ and saving grace without telling of the cross and His shed blood for the remission of sins. Neither can he be a true minister of the gospel without teaching the New Testament doctrine concerning the body of Christ, which is his church, which Paul says in I Tim. 3:15 is "the pillar and ground of the truth." Indeed Christ could not have died on the cross to make an atonement for sins if he had not had a body. For, "A body hast thou prepared me . . . to do thy will O God . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 7-10.

In the natural, only through the body can the spirit give expression of any kind. And the same is true of the Holy Spirit and the body of Christ in the world. Herein lies the inconsistency of the "invisible" church idea. We are told in the Greek lexicons that the meaning of the word which is translated "church" is quite the opposite of invisible; that it means assembly, or "called out" persons—from their private homes and affairs into the public assembly to consider and deal with matters of public interest. One writer has said, "As surely as the body without the spirit is dead, so also the spirit without the body is but a phantom."

How dear then to the church is the communion of the body and blood of the Lord. And how significant are its emblems. The bread represents his broken body (crucified Lord) and also signifies the Living Bread, for in the church Christ has a living body. So, also the cup represents his shed blood for the remission of sins and also the New Covenant relationship. For the forgiveness of sins is a part of the New Covenant relation-

ship, and is the "new and living way" by which, through the Holy Ghost, Christ dwells in the members of his body. For, "I will put my laws in their hearts, and their sins and iniquities will I remember no more. Heb. 10: 16, 17.

From the foregoing consideration it is most evident that the communion of the body of Christ is not an individual ceremony, as the advocates of "open" communion assert: that "we commune with the Lord and not with men." But this idea does not recognize nor discern the Lord's BODY, which is the church, and, as one has said, "If this be true, why have a public service at all." If it is not a church ordinance for which the church is responsible for its observance and administration, then any member may of his own volition eat it to himself and the Lord in his secret closet or at his own private table in the home.

We see the apostle is greatly concerned about the unity and community of the body of Christ from the 17th verse to the end of the 11th chapter of I Cor., the main burden of which is that it is impossible for them to eat the Lord's supper and communion free of condemnation so long as they remain in parties, or a divided condition (verses 18-20) for in that condition they were unworthy to represent the Lord's body or to partake of the emblems of its unity. "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, NOT DISCERNING THE LORD'S BODY."

We believe to discern the Lord's body will be to discern both the crucified Lord on the cross, and the living body, the church. Those who assert that they commune with the Lord and not with men, place the emphasis on "himself" in verse 28, but we believe it belongs more properly on "examine:". In other words, Do not eat of these emblems of the Lord's body until there has first been a self examination. For if we discern the Lord's body we must discern that we are joined to him and one another in membership as closely as the members of the natural body. Will we make the members of Christ's body the members of sin? Jesus said, "As oft as ye eat this bread and drink this cup ye do shew the Lord's death until he come." Can we shew the Lord's death if we have not died with him to sin? "For as many of us as were baptized into Christ were baptized into his death. Therefore we are buried with him by baptism into death. Rom. 6: 3, 4. Will we dare to hold up the crucified Lord to the gaze of men, and not deny ourselves and take up his cross daily? Will we partake of the emblems of Christ's broken body and shed blood for our sins, and not bring ourselves into judgment for sin? as is said in verses 31, 32, "For if we would judge ourselves we should not be judged. But when we are judged we are chastened of the Lord that we should not be condemned with the world."

We have heard it said by some, that i a moment of threatened death, "I thought of every thing I ever did." We believe something of this nature is intended in self examination, before one

partakes of the emblems of the body and blood of the Lord; that we should first examine our lives and motives and bring them into judgment under the chastening of the Lord. Certainly, without his cleansing and forgiveness we could never partake worthily. But by honest self examination, in the light of his truth and supreme sacrifice for sin, we become conscious of our sins and unworthiness, and thus bring judgment and chastisement upon ourselves and come to him in confession and true repentance, and plead the merits of his cleansing sacrifice in our behalf. "For if we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," I Jno. 1: 8,9. We believe this is the only means whereby anyone can become worthy to "eat of that bread and drink of that cup."

We wish yet to sound a warning lest anyone should attempt to use this means as a provision to continue in sin; for such would be to "crucify the Lord afresh and put him to an open shame."

This gracious provision can only be used in the deepest sincerity and contrition of heart. No Christian can ever intend anything less than total obedience to Christ and his word. But with such purity of motive and intention, then the Lord has provided that by self examination and judgment we can receive the chastening of the Lord, that we should not be condemned with the world.

Neither do we believe that we should, year after year, bring our old sins to mind for which we have repented and felt forgiveness; for in that way we never could obtain a victory. And Satan would gain an advantage of us; for he would have us to continue in guilt and never be able to rise above our sins. This is no doubt the meaning of Romans 8: 1,2.

Therefore, let us believe in God's gracious promise and provision for cleansing AND GO AND SIN NO MORE.— D.F.W.

HATE THE EVIL!

A famous minister, preaching to his people, said, "I want you to have a holy aversion to sin. Do you know what I mean by aversion? Suppose any of you were to put your hand into your pocket and feel a toad there, you would draw it out instantly from an aversion to the reptile. Do just so with regard to sin."

"Thou hast loved righteousness, and hated iniquity." Heb. 1:9. We utterly deceive ourselves if we blandly talk about "loving righteousness," unless we at the same time HATE INIQUITY! If I actually love cleanliness,— I must abhor filth! If I love honesty, I hate dishonesty. "Abhor that which is evil; cleave to that which is good."
—Selected.

VISION
CARNAL vs. SPIRITUAL
By David A. Skiles

In the above two forms of vision we have a very marked contrast, even as between joy and sorrow, light and darkness, hope and despair, good and evil, and last but not least, life and death. It is said of the Word of God that it is its own interpreter. So we go there to ascertain what constitutes carnality, as also the merits of spirituality. In I Cor. 3, we read, "And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as MEN?" Thus implying that these characteristics are fruits of carnality, and features of MEN, not CHRISTIANS.

By what we find in Gal. 5, it is evident that carnality and the works of the flesh produce parallel fruits, and consequences, and so must be of equal origin. In Rom. 8, it is stated in no uncertain terms that "To be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." This is positive language and definitely limits man in his fleshly or Adamic state to a very restricted vision. And here is what the apostle Paul must have had in mind where he says in I Cor. 2,9. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But he goes on in the next verse in equally definite language to say, "But God hath revealed them unto us by his spirit: for the Spirit searcheth all things, yea the deep things of God." Verses 12 to 14, "Now we received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth,

but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the carnal mind receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

So it is evident that the carnal eye or mind is ignorant of, or cannot comprehend the comforting, and enduring precious benefits, and security of the truly born again sons and daughters of God, who have been endowed with the Holy Ghost, sent down from Heaven, which things are hid from the wise (worldly wise) and prudent. But revealed to babes in Christ.

Of the many meritorious blessings that follow the new birth of water, and of the Holy Spirit, is the knowledge of the atoning blood of Christ in the pardon of our sins. The crucifixion of the flesh, with its ungodly lusts for that which is evil. Instead, a love for the truth. Translation from the powers of darkness, into the kingdom of the dear Son of God. The peace of God, peace with God and man. The faith and confidence in his unfailing promises, born into his kingdom, and family, in constant communication with the Father in prayer and supplication. Partakers of his lifegiving flesh and blood, for he hath said, "He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him." What kinship with the Father, who hath said to his own, "I will never leave nor forsake them, assumes all their care, for he careth for them."

The Holy Spirit possessed delight in doing the commandments of the Lord, in Godliness with contentment which is great gain. What love sublime that can pray for an enemy, or such that spitefully use us, and accuse falsely, such attitude can emanate only from the Holy Spirit. What does the Holy Spirit reveal in the blessed Hope, that maketh not ashamed, having promise of the life that now is, and of that which is to come? True, the glass or veil may be somewhat shaded, yet who but him whose vision is obstructed by carnality can fail to see the fullness of glory in the celestial beyond, when God himself and the Holy City will come down from heaven unto the new earth to dwell with his

blood washed saints, when all tears shall be wiped away, and death, sorrow, crying, and pain will have faded into oblivion. And that through ceaseless ETERNITY.

— Rossville, Indiana.

FIRE BAPTISM

By J. I. Cover

The Baptism of Fire, or suffering, was manifest in the life of Jesus, who was "in all points tempted as we are yet without sin." and who after he was baptized with water, and the Holy Ghost said, "I have a baptism to be baptized with, and how am I straightened till it be accomplished;" Luke 12:50 also tells his disciples "Ye shall be baptized with the baptism that I am baptized with." This suffering "the just for the unjust," began soon after he was baptized in Jordan, in meeting Satan, "suffered being tempted," bearing this reproach of the jews who spoke evil of him, and tempted him many time; all this he bore with fortitude, leading up to the great trial in the garden of suffering, and upon the cross of Calvary in it all "learned he obedience by the things which he suffered" he was made perfect through sufferings. "Christ once suffered for sins" (our sins). "Jesus hath appeared to put away sin by the sacrifice of himself." Heb. 9:26.

This baptism of fire of suffering works upon all Christians through life while upon the narrow way.

This baptism is threefold in working:

1. To suffer persecution for righteousness' sake, Matt. 5:10,11. To suffer as a Christian, I Peter 4:16. To suffer for Jesus' sake, Phil. 1:29. To purify our souls in obeying the truth, I Peter 1:22.

2. By purging. To suffer chastisement for our sins: "Whom the Lord loveth he chasteneth" Heb. 12:6. The purging chastening work: to bear more fruit, John 15:;/ Yielding "the fruit of righteousness; unto holiness" Heb. 12:11, Rom. 6:19.

3. The fire of separation, and destruction of sinful works, Luke 12:49. "They shall gather out of his kingdom all things that offend... and shall cast them

into a furnace of fire" Matt. 13:41,42. "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved yet so as by fire." I Cor. 3:15. The above only applies to those who build upon the foundation, I Cor. 3:12. The foundation upon a rock, Luke 6:48. This fire of separation, separates families, relatives, groups, congregations (as the seven churches of Asia) as well as the good and evil in the lives of Christians.

The Holy Spirit that reproveth of sin, of righteousness, and of judgement; fans (Matt. 3:12) the baptism of fire to the purifying, purging, and the final separating of the Christians from all evil works, consuming all the dross, burning the wood, hay and stubble, and burning up the chaff with unquenchable fire, Matt. 3:12 and so traveling on "from righteousness unto holiness" Rom. 6:19. "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin." I Peter 4:1. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." I Peter 5:10. Wherefore let them that suffer according to the will of God commit the keeping of their souls in well doing as unto a faithful Creator, I Peter 4:19. The threefold baptism of the water, the Holy Ghost, and of fire; each threefold in working mingled together in one, as we read, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:56.

When the suffering days are ended,

And we enter into rest;

When at last we have ascended,

And have passed through every test.

When the burning and the trials,

Shows at last the precious gold;

When we pass all self denials,

And have entered in the fold.

When the sins that are so loathing,
Leave us standing pure and white;
In the bright eternal clothing,
When we leave the shores of night.

When our being, free, expanding;
Perfect body, Spirit soul;
Angels guide to happy landing,
Where eternal ages roll.

When all earthly sorrows over,
And the good within us grows;
When we quit the land of rovers,
Where no stormy tempest blows.

When we know at last the blessing,
When we suffer for his sake,
When we feel his kind caressing,
Standing on the crystal lake.

When we cross the chilly waters
See our Saviour face to face;
Be our Fathers' sons and daughters,
Ransomed souls of every race.

—Star Route, Sonora, California
Next: The Process of Evil.

THE SHIFTING SANDS OF THEOLOGICAL THOUGHT

Theology is an honored and honorable science. As a true science it seeks to set forth in order the doctrines and principles of the Word of God, with their application to life in terms of practical theology.

One cannot but marvel at the large element of certainty in Christian truth. God has revealed Himself and His will in such a manner that the way is plain and that the truth may be clear. It is only as man has corrupted it with large elements of human error that obscurity and confusion enters.

It is this empirical aspect of theology that should give us concern. It is when it comes to be based on,

or influenced so largely by, human reasoning and human experience that it becomes unworthy of being regarded as a science.

There are fashions or trends in theology which tend to shift from time to time. Before World War I, modernism, as based upon the so-called Higher Criticism, became the theological fashion of the hour. It threatened to sweep all before it, but was prevented from doing so by the rise of a militant fundamentalism as a counter movement. The experience of two world wars also served largely to discredit the old Modernism.

But in the process, a new mode of theological thought came into vogue known as neo-orthodoxy. This was a partial return to the old concepts of theology, but it has failed significantly in many respects to stand the tests of a true theology.

The theological climate tends to change as it is influenced by different personalities. Once it was a Calvin that so influenced it as to lastingly leave his name upon a system of theology. Arminius and his Wesleyan followers left their impress upon another system. The old modernism had its Schleiermacher and later its Fosdick, the latter still living. The social gospel, a by-product of modernism, had its early apostles in Walter Rauschenbusch and Shailer Matthews. Today, the new orthodoxy owes its influence largely to the thinking of one Karl Barth.

Christian people usually come strongly under the influence of one or more of these systems. There is no escaping it. Our people read books and unwittingly accept Calvinistic and other ideas contrary to our church beliefs. Our ministers go to seminary and are strongly influenced by the emphasis of the particular denominational belief to which they are exposed.

Moreover, the theological climate often changes within a particular denomination. We read recently an article by a high-calvinist writer in which he deplored the weakening of Calvinism in his denomination, ascribing it to the inroads of Arminianism and their failure to systematically teach the Calvinistic beliefs. We smile at this. But the converse is also true; we

are feeding at Calvinistic sources, which cannot help but break down regard for the principles undergirding our heritage. Theological students today are coming strongly under the influence of neo-orthodoxy and it is having its effects already on the Church.

A sound theology is necessary. In spite of slighting references sometimes made to it in our circles, we do have a theology, and we need it. While we have never had a great systematic theologian, we do have our beliefs set forth in various confessions of faith and in other works of doctrine. These have served to tie the past to the present in a doctrinal sense, and have also served to bring a measure of doctrinal assurance into our thought.

A constant temptation to the theologian is to tarry on Mars Hill in the hearing and the telling of some new thing. He becomes enamoured of ideas. A "new discovery" of truth takes form and is widely disseminated through theological journals, books, and the lecture. These tides come and go, but not without influencing a whole generation or more of people, sometimes poisoning the spiritual streams from which they innocently drink.

In contrast to a certain theological arrogance that is readily discernible in some of the prevailing types of modern scholarship, one comes back to the fact that the fountain head of true theology is in the Word of God and that the truth most nearly lies with a type of scholarship that handles the Word most reverently. When all the "new discoveries" are in and shall have run their day, we have the strong assurance that many of the old conservative masters of theology shall stand vindicated.

- Adapted from *The Sword and Trumpet*, 1958

THE NECESSITY OF CHOICE

Christianity is not inherited biologically. The individual must choose a life of fellowship with God if such a life is to exist.

It is possible for second-generation Christians to join the Church without thinking through the implica-

tions of becoming a Christian. In the context of the state church, where infants are baptized, church membership is effected without personal choice. In some parts of the world entire villages are considered Christian. This is to equate the population with church membership and to consider every individual a Christian. This means that every child in the village has been baptized and made a member of the church. Even in churches where believers' baptism is held as a theory, it is possible for an individual to join the church under social pressure at a certain age without accepting the claims of Jesus Christ. When this happens there is little difference between the baptism of an infant and the baptism of an adolescent. Neither the infant nor the adolescent has made a personal decision to become a disciple of Jesus Christ.

The crucial issue in the choice that needs to be made concerns the person of Jesus Christ. It is impossible to evade responsibility for making a decision regarding Him. Decision is of the very essence of personality, and this is especially the case in the personal crisis of deciding for or against Jesus Christ. The refusal to make a choice concerning Him is the same as making a negative choice.

A decision in favor of Jesus Christ implies the acceptance of the claims of discipleship. Elmer G. Honrighausen in his book, "Choose Ye This Day", says:

"Jesus spoke of the single eye, the two ways, the one thing needful, the great judgment. To come after him men must deny themselves, take up their crosses and follow him. They cannot serve God and mammon. Even father, mother, wife, children, brothers, and sisters are not to be valued above Jesus and his Kingdom. True to the character of God he revealed, his demands are uncompromising. God is a jealous God. Life's closest ties and values are not to be first, but they are to be subordinated to him.

"If any man will come after me, let him deny himself, and take up his cross, and follow me," Matt. 16:24.

-Selected

SENIORITY AND ELECTION

There are many instances in the Bible where the calling and election of God was of the younger and not the firstborn; as in Cain and Abel, Isaac and Ishmael, Jacob and Esau, Ephraim and Manasseh, and David, etc. These all seem to be a pattern of God's election as opposed to apparent seniority "rights." "For the children being not yet born, neither having done any good or evil, THAT THE PURPOSE OF GOD ACCORDING TO ELECTION MIGHT STAND, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger."

Whatever seniority rights man may have had were forfeited in Eden in the fall, and thenceforth God was morally free to elect whomsoever he would to be heirs of his kingdom. Adam apparently had first right to it but he made a wrong choice and failed of his opportunity. God was just in that he gave him full liberty to choose, and gracious in that he warned him of the consequences if he should do the forbidden thing. But in spite of the opportunity and warning, he disobeyed and lost his seniority as head of the race.

God cannot be bound by any apparent human rights or seniority. If he were he could not be sovereign and Satan would have the advantage. The order of obligation would be reversed. This is illustrated in the parable of the workers in the vineyard. "Cannot I do with mine own as I will? Is thine eye evil because I am good?"

Whatever order may have been before the fall, it is clear that since that time all the rights and blessing that man may ever have or expect, will be wholly by the grace and calling or election of God motivated solely by his love and mercy. And now FAITH and not seniority is the ground and condition of acceptance.

The rulers of the Jews in Jesus time thought that they were heirs of the kingdom by virtue of human birthrights and seniority. But Jesus did not recognize their claim, and gave the keys of the kingdom of heaven to his disciples and made them the new heads or princes of the kingdom. Thus the last became first and the first last.—D.F.W.

JUSTIFICATION

(Condensed from the lectures of C. G. Finney, 1848)

CHRIST is represented in the gospel as sustaining to men three classes of relations.

1. Those which are purely governmental.
2. Those which are purely spiritual.
3. Those which unite both these.

We shall at present consider him as Christ our justification.

I. WHAT GOSPEL JUSTIFICATION IS NOT.

There is scarcely any question in theology that has been encumbered with more injurious and technical mysticism than that of justification.

Justification is the pronouncing of one just. It may be done in words, or, practically, by treatment. Justification must be, in some sense, a governmental act; and it is of importance to a right understanding of gospel justification, to inquire whether it be an act of the judicial, the executive, or the legislative department of government; that is, whether gospel justification consists in a strictly judicial or forensic proceeding, or whether it consists in pardon, or setting aside the execution of an incurred penalty, and is therefore properly either an executive or a legislative act. We shall see that the settling of this question is of great importance in theology; and as we view this subject, so, if consistent, we must view many important and highly practical questions in theology. This leads me to say,—

That gospel justification is not to be regarded as a forensic or judicial proceeding. Dr. Chalmers and those of his school hold that it is. But this is certainly a great mistake, as we shall see. The term forensic is from forum, "a court." A forensic proceeding belongs to the judicial department of government, whose business it is to ascertain the facts and declare the sentence of the law. This department has no power over the law, but to pronounce judgment, in accordance with its true spirit and meaning. Courts never pardon, or set aside the execution of penalties. This does not belong to them, but either to the executive or the lawmaking department. Oftentimes, this power in human governments is least, a branch of the legislative power of government. But never is the power to pardon exercised by the judicial department. The ground of a judicial or forensic justification invariably is, and must be, universal obedience to law. If but one crime or breach of law is alleged and proved, the court must inevitably condemn, and can in no such case justify, or pronounce the convicted just. Gospel justification is the justification of sinners; it is, therefore, naturally impossible, and a most palpable contradiction, to affirm that the justification of a sinner, or of one who has violated the law, is a forensic or judicial justification. That only is or can be a legal or forensic justification, that proceeds upon the ground of its appearing that the justified person is guiltless, or, in other words, that he has not violated the law, that he

has done only what he had a legal right to do. Now it is certainly nonsense to affirm, that a sinner can be pronounced just in the eye of law; that he can be justified by deeds of law, or by the law at all. The law condemns him. But to be justified judicially or forensically, is to be pronounced just in the judgment of law. This certainly is an impossibility in respect to sinners. The Bible is as express as possible on this point. Romans III. 20,—“therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”

It is proper to say here, that Dr. Chalmers and those of his school do not intend that sinners are justified by their own obedience to law, but by the perfect and imputed obedience of Jesus Christ. They maintain that, by reason of the obedience to law which Christ rendered when on earth, being set down to the credit of elect sinners, and imputed to them, the law regards them as having rendered perfect obedience in him or regards them as having perfectly obeyed by proxy, and therefore pronounces them just, upon condition of faith in Christ. This they insist is properly a forensic or judicial justification. But this subject will come up more appropriately under another head.

II. WHAT IS GOSPEL JUSTIFICATION

It consists not in the law pronouncing the sinner just, but in his being ultimately governmentally treated as if he were just; that is, it consists in a governmental decree of pardon or amnesty—in arresting and setting aside the execution of the incurred penalty of law—in pardoning and restoring to favor those who have sinned, and those whom the law had pronounced guilty, and upon whom it had passed the sentence of eternal death, and rewarding them as if they had been righteous. In proof of this position, I remark,—

1. That this is most unequivocally taught in the Old Testament scriptures. The whole system of sacrifices taught the doctrine of pardon upon the conditions of atonement, repentance, and faith. This, under the old dispensation, is constantly represented as a merciful acceptance of the penitents, and never as a forensic or judicial acquittal or justification of them. The mercy-seat covered the law in the ark of the covenant. Paul informs us what justification was in the sense in which the Old Testament saints understood it, in Rom IV. 6-8:— “Even also as David describeth the blessedness of the man to whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” This quotation from David shows both what David and what Paul understood by justification, to wit, the pardon and acceptance of the penitent sinner.

2. The New Testament fully justifies and establishes this view of the subject, as we shall abundantly see under another head.

3. Sinners cannot possibly be just in any other sense. Upon certain conditions they may be pardoned and treated as just. But for sinners to be forensically pronounced just, is impossible and absurd.

III. CONDITIONS OF JUSTIFICATION.

In this discussion I use the term condition in the sense of a *sine qua non*, a "not without which." This is its philosophical sense. A condition as distinct from a ground of justification, is anything without which sinners cannot be justified, which, nevertheless, is not the procuring cause or fundamental reason of their justification. As we shall see, there are many conditions, while there is but one ground, of the justification of sinners. The application and importance of this distinction we shall perceive as we proceed.

As has been already said, there can be no justification in a legal or forensic sense, but upon the ground of universal, perfect, and uninterrupted obedience to law. This is of course denied by those who hold that gospel justification, or the justification of penitent sinners, is of the nature of a forensic or judicial justification. They hold to the legal maxim, that what a man does by another he does by himself, and therefore the law regards Christ's obedience as ours, on the ground that he obeyed for us. To this I reply,—

1. The legal maxim just repeated does not apply, except in cases where one acts in behalf of another by his own appointment, which was not the case with the obedience of Christ; and,—
2. The doctrine of an imputed righteousness, or that Christ's obedience to the law was accounted as our obedience, is founded on a most false assumption; to wit, that Christ owed no obedience to the law in his own person, and that therefore his obedience was altogether a work of supererogation, and might be made a substitute for our own obedience; that it might be set down to our credit, because he did not need to obey for himself.

I must here remark, that justification respects the moral law; and that it must be intended that Christ owed no obedience to the moral law, and therefore his obedience to this law, being wholly a work of supererogation, is set down to our account as the ground of our justification upon condition of faith in him. But surely this is an obvious mistake. We have seen, that the spirit of the moral law requires good-will to God and the universe. Was Christ under no obligation to do this? Nay, was he not rather under infinite obligation to be perfectly benevolent? Was it possible for him to be more benevolent than the law requires God and all beings to be? Did he not owe entire consecration of heart and life to the highest good of universal being? If not, then benevolence in him were no virtue, for it would not be a compliance with moral obligation. It was naturally impossible for him, and is naturally impossible for any being, to perform a work of supererogation; that is, to be more bene-

volent than the moral law requires him to be. This is and must be as true of God as it is of any other being. Would not Christ have sinned had he not been perfectly benevolent? If he would, it follows that he owed obedience to the law, as really as any other being. Indeed, a being that owed no obedience to the moral law must be wholly incapable of virtue, for what is virtue but obedience to the moral law?

But if Christ owed personal obedience to the moral law, then his obedience could no more than justify himself. It can never be imputed to us. He was bound for himself to love God with all his heart, and soul, and mind, and strength, and his neighbor as himself. He did no more than this. He could do no more. It was naturally impossible, then, for him to obey in our behalf.

There are, however, valid grounds and valid conditions of justification.

1. The vicarious suffering or atonement of Christ is a condition of justification, or of the pardon and acceptance of penitent sinners. It has been common either to confound the conditions with the ground of justification, or purposely to represent the atonement and work of Christ as the ground, as distinct from and opposed to a condition of justification. In treating this subject, I find it important to distinguish between the ground and conditions of justification and to regard the atonement and work of Christ not as a ground, but only as a condition of gospel justification. By the ground I mean the moving, procuring cause; that in which plan of redemption originated as its source, and which was the fundamental reason or ground of the whole movement. This was the benevolence and merciful disposition of the whole Godhead, Father, Son, and Holy Spirit. This love made the atonement, but the atonement did not beget this love. The Godhead desired to save sinners, but could not safely do so without danger to the universe, unless something was done to satisfy public, not retributive justice. The atonement was resorted to as a means of reconciling forgiveness with the wholesome administration of justice. A merciful disposition in the Godhead was the source, ground, mainspring, of the whole movement, while the atonement was only a condition or means, or that without which the love of God could not safely manifest itself in justifying and saving sinners.

Failing to make this distinction, and representing the atonement as the ground of the sinner's justification, has been a sad occasion of stumbling to many. Indeed, the whole questions of the nature, design, extent, and bearing of the atonement turn upon, and are involved in, this distinction. Some represent the atonement as not demanded by, nor as proceeding from the love or merciful disposition, but from the inexorable wrath of the Father, leaving the impression that Christ was more merciful, and more the friend of sinners than the Father. Many have received this impression from pulpit and written representations as I well know.

Next: Justification Continued

Historical

ON THE NUMBERS, DISCIPLINE, DOCTRINE, AND MORALITY OF THE PRIMITIVE CHURCH

From a review of the preceding chapter, we find that before the year 200, A.D., the religion of Christ had penetrated into most of the provinces of the Roman empire, and was very widely diffused in many. By one of those dispositions in the scheme of Divine Providence, which it is not given us perfectly to comprehend, the people to which the faith was immediately addressed, was that which was most reluctant to receive it; indeed, its earliest and bitterest enemies, wherever it presented itself, were Jews; but heaven protected its weakness, and proved its legitimacy, and avenged its sufferings, by executing on its first persecutor the severest chastisement ever inflicted on any nation.

During the few first years of Christianity, the most flourishing Church was, undoubtedly, that of Antioch; until, in the wider progress of the Gospel, it was surpassed by the superior populousness of Rome and Alexandria.

From Syria to the shores of the Black Sea, throughout the rich provinces of Asia Minor, Cilicia, Phrygia, Galatia, Pontus, Bithynia, and along the whole coast of the Aegean Sea, a considerable proportion of the inhabitants were Christians, and we find their establishment in all the leading cities of Greece. From the cities, in each instance, the religion was silently derived and distributed among the surrounding towns and villages and hamlets, purifying morality, and infusing hope and happiness; and thus every Church was surrounded by a little circle of believers, which gradually enlarged, according to the zeal and wisdom which animated the centre.

The earliest converts were to be found chiefly among the middling and lower classes, which will account as well for their numbers as for their obscurity, and the little mention that is made of them by contemporary

writers.

We shall not enter into any elaborate consideration of the various human causes which may have facilitated the progress of our religion, nor of the many impediments which have been opposed to it. Instances of both will frequently present themselves in the course of this history, and some of the former in the present chapter. It would neither be wise nor consistent to deny their existence, or to assert that Providence, which condescends to effect its other earthly purposes by the agency of man, has wholly neglected such means in effecting its great purpose, the propagation of Christianity.

A very general facility of intercourse, rendered still easier by the diffusion of the Greek language through the Eastern provinces, and by the knowledge of the Latin, which was universal in the West, prevailed throughout the Roman Empire; for the conquerors well knew that without great rapidity of communication by sea and by land, so vast a compound of discordant materials could not long be held together in one mass. This was the most beneficial result of their political speculations; and hence proceeded their great diligence in the formation of roads and the construction of bridges. The means which were intended to advance the progress of armies, and perpetuate the duration of slavery, were also converted to the more honorable purposes of commerce and civilisation; and more than that, they were made serviceable to an end which, was least of all contemplated by their authors, when they became instrumental in the dissemination of Christianity. But they speedily became so; and it was thus that the weak were enabled to obtain support from the more powerful, the poor from the more wealthy, the ignorant from the more enlightened brethren; that the churches in distant provinces could maintain an easy and rapid intercourse; that the East could send missionaries to the West; and the more recent converts hold fearless correspondence with the establishments of the Apostles. The devoted zeal of the primitive missionaries, the pure and austere morals of their converts, and the union

and discipline of the Church, are universally admitted. By these and similar considerations we are led to believe, that, at least throughout the Eastern provinces of the empire, in Syria, Egypt, Asia Minor, and Greece, a respectable proportion of the people were Christians, even before the end of the second century; and there is strong reason for supposing our religion to have been already so firmly rooted in those parts, that its extirpation by any domestic persecutor would even then have been wholly impossible. This, at least, is our opinion; if true, it is an important service to have established it from the fair examination of such imperfect records as remain to us; for infidel writers are fond of insinuating that Christianity emanated from the court of Constantine, and had nowhere assumed any permanent or consistent form until its character was fixed and its stability decided by the policy of an emperor.

Miraculous claims. In order to rest on ground which will not be disputed, we have been contented to seek our proofs of the early strength and security of Christianity in the ordinary records of history, made probable by natural circumstances and human operation. But we should treat the subject imperfectly if we were to make no mention of those higher powers which have been so generally claimed for the primitive Church, not merely through the interposition of Divine Providence at such moments as seemed fit to His omniscience, but as a gift confided by the Most High to the uncertain discretion of his ministers on earth, and placed through a succession of ages, at their uncontrolled imposition. The chain of historical evidence on which this claim rests is continued from the days of St. Irenaeus to those of St. Bernard, (and even much later,) with much uniformity of confident assertion and glaring improbability; it is interwoven in inseparable folds throughout the whole mass of ecclesiastical records, and the links which compose it so strongly resemble each other both in material and manufacture, that it appears absolutely impossible to break the succession, or to distinguish which of the portions were fabricated by the wisdom of God, which by the impiety of man. Various writers have

assigned various periods to the cessation of supernatural aids; but they appear for the most part to have been rather guided by their own views of probability, than by critical examination of evidence; which would have led them equally to receive or equally to reject the claims of every age, excepting the first. The powers which were undoubtedly communicated by the Apostles to some of their immediate successors probably continued to enlighten and distinguish those holy persons to the end of their ministry, and were eminently serviceable in the foundation of the faith; but it is a reasonable opinion, that after their departure the possession of miraculous aids was no longer vouchsafed to the Church as a community, or to any individuals as its ministers. All miracles which are related to have taken place after that period must be separately subjected to the usual tests, and must stand or fall on their own merits, according to the degrees of evidence and probability. On the other hand, we are far from intending to assert that Providence, at the same time, withheld His occasional assistance from His faithful and afflicted servants; and, perhaps, we may observe generally, that the accounts of His interposition which we should receive with the least suspicion are those which describe the supernatural support afforded to missionaries in the prosecution of their holy labors.—Waddington's Church History

WATCH THE LITTLE FOXES

A holy life is made up of a number of small things: little words, no eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "That go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions, and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—Selected—

SAVED BY A HYMN.

"What a friend we have in Jesus"
Sang a mother to her child;
And a tempted man who listened
Strove to check his passions wild.
All his earnings he had squandered
For the cursed drink called rum,
Down the street he then had wandered
Till he stood before this home.

"Have you trials and temptations
Is there trouble any where?"
Thus the music sweetly floated
Out upon the evening air.
And the stranger sadly standing
Bit his lips in wild despair,
While the mother still kept singing
"Take it to the Lord in prayer."

As he battled, Satan whispered,
"No one for your soul doth care."
"Do thy friends despise, forsake thee?
Take it to the Lord in prayer."
"Life," he said, "Is not worth living
I have naught to keep me here."
"We should never be discouraged,
Take it to the Lord in prayer."

His poor heart so sad and weary,
For the rest of Jesus yearned,
By the singing now made ready
Quickly to the Saviour turned.
And the happy, happy singer
Little knew she had a share
In the glorious hope of bringing
One who found asolace there.

Full of hope and peace and gladness,
He then to his home returned,
Told them of his faith in Jesus
Whom till that night he had spurned.
Now that happy little family
Has a Christian father's care;
Each one at the family altar
Take it to the Lord in prayer.

—Selected by a Sister.

BIBLE STUDY
-- EPHESIANS --

The letter to the Ephesians was probably written near the end of Paul's first imprisonment at Rome, about 63 A.D.

There is a great resemblance between the letters to the Ephesians and the Colossians. Out of the hundred and fifty five verses in Ephesians, seventy eight contain expressions identical with those in Colossians. But the two epistles, although similar, are not the same. In Colossians the glory of Christ as head of the universe and of the church is magnified. In Ephesians it is the catholicity of the church itself that is set forth as the outcome of the doctrine of adoption in Christ. In Colossians it is the glory of Christ that is emphasized; in Ephesians the work of the Spirit, for it is through the Spirit that the presence and energy of Christ is continued in the Church. The church is the body of Christ; the holy temple of God; and the spotless spouse of Christ. As the fulness of the Godhead resides in Christ, so the fulness of Christ resides in his church. This ideal church is in the process of being realized. The actual church has many defects and blemishes. But "the measure of the stature of the fulness of Christ" will be reached at last, and it is the duty of each individual member to work towards this end, especially through the Christian family, which is a symbol and likeness of the church.

The "mystery" of Christ, 3: 3-9, hid for ages in God, v. 9, in this passage plainly means that the nations are heirs to the promises which God gave to the Jews, but which the Jews hitherto had thought belonged to them exclusively. That phase of God's plan had been hid, though he had purposed it from the beginning, 1: 5, till the coming of Christ, but now is fully revealed: namely: that God's future world of glory will be builded, not out of the Jewish nation, but from all mankind.

Adapted from Bible Encyclopedia and other sources.

THE PILGRIM

VOL. 6

SEPTEMBER-OCTOBER, 1959

NOS. 9-10

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

Faith of our fathers! living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy,
Whenever we hear that glorious word:
Faith of our fathers, holy faith!
We will be true to thee till death.

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers! faith and prayer
Shall keep our country true to thee;
And through the truth that comes from God,
Our land shall then indeed be free.
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly deeds and virtuous life.
Faith of our fathers, holy faith!
We will be true to thee till death.

—Frederick William Faber, 1849.

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

PRIVILEGE AND OBLIGATION

With every privilege and benefit which we enjoy there is an obligation, because it has been obtained at a great or lesser cost by some one in personal service or sacrifice of life or goods. The obligation consists in preserving the value and passing on to others about us and to our posterity the benefits which we have received. To not do so is to deny the law of God which says, "Love thy neighbor as thyself." And, "Bear ye one anothers' burdens, and so fulfil the law of Christ."

The price of freedom is responsibility.

It seems evident that all of God's purposes and plans for the good of humanity was not yet revealed to Adam and Eve when he placed them in the garden of Eden and assigned to them their duties. They had capabilities which were not yet realized because they had not partaken of the tree of life which was in their midst, and of which if they were to eat they would live forever. They were innocent and perhaps did not fully realize their condition and the privilege which they had to choose.

The tree of KNOWLEDGE of good and evil was also in the midst of the garden. God knew good and evil and he did not hide from them the fact that it existed. But he warned them of the consequences, if they should eat of it they would die. Evidently, in their present state, they were not qualified to accept the responsibility which the knowledge of good and evil would impose upon them. God did not will that they should have the knowledge of good and evil because they were not at that time sufficient for it. And because they were created to live and not die God mercifully warned them, "In the day thou eatest thereof thou shalt surely die." But Satan said "ye shall not die: For God doth know

that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Here the temptation was clearly an appeal to lust for privilege without the ability or regard for the responsibility which followed. It was a great and blessed privilege to be created in the image of God and to be placed in the lovely Paradise of Eden, and to have access to the tree of life and live forever, and to have God for their Father. Their first obligation was to be obedient to him, which was altogether for their good and blessed estate; and not lust for privilege which did not belong to them and they were unable to bear.

When we know good and evil we are immediately obligated to choose the good and refuse the evil. To ignore this obligation is to commit sin. For, "To him that knoweth to do good, and doeth it not, to him it is sin." To choose the good and refuse the evil is godly, and it is said of Jesus and his government, "Thou hast loved righteousness and hated iniquity."

Knowledge is power, and power used selfishly or for wrong purposes is evil. The highest attainment of moral beings is happiness, and every moral being is wholly obligated to secure the happiness of all other such beings.

God made the world and all its fulness with the greatest efficiency for the well-being and happiness of all holy beings in the universe, as we are told in the Bible, "For thy glory they are and were created." Such high efficiency and goodness is worthy of all praise and honor of the the creature for the Creator.

The greatest efficiency is of necessity the greatest order, and for its preservation all moral beings are obligated to maintain and be obedient to that order. Because of these blessed benefits and privileges bestowed upon us freely by our Creator we are supremely obligated to obey his laws which procures and insures the well-being and happiness of all other being like ourselves—made in the image of God.

For some reason, not known to us, it was possible for some of the heavenly beings to refuse to harmonize

or keep their place in the great order of God in the government of the universe. And so we are told that Lucifer or Satan rebelled, and said in his heart, "I will exalt my throne above the stars of God: . . . I will be like the most High." Isa. 14:13,14. Apparently it was his intention to possess that which was not his right to have, which he had not created nor given anything for. He wish to take over the work and position of another. He saw only the privilege and honor of such a position without regard to its obligation and responsibility. Often men in the church and in human societies are guilty of this same offence. They desire the honor and privileges that in certain ways are due to those who hold offices of leadership among the people, but have no regard for the obligation that also must accompany it to give unselfishly of themselves for the good of those whom they serve. The Lord complained bitterly of the pastors and shepherd of his people Israel in olden time for this sore evil, as we may read in the 34th chapter of Ezekiel. And there may be many such pastors today who are satisfied to use the privileges of such an office without accepting the obligations that also accompany it.

We are using our privileges without obligation when we use upon ourselves for our own benefit and satisfaction all the heritage of wholesome living and Christian training which our parents and the church has handed down to us, and refuse or fail to pass it on to our children and their posterity. We are obligated to pass on to those who come after us the same rich heritage in the home and in the church which our fathers have given to us.

We seek privilege with out obligation when we claim the blessings of salvation and eternal life which Jesus purchased for us with his own blood on calvary and refuse to separate ourselves from all known sin and be a living testimony for him among our fellow men while here in the world, and for whom he also died.

The desire to be as gods, knowing good and evil, resulted in the fall of our first parents in Eden

and their expulsion from Paradise.

At the same time a redeemer was promised who would be able to bruise the serpent's head but he himself would also suffer in the conflict. It is also probable that the slaying of an innocent victim to provide clothes for the guilty pair was atype of the sacrifice which would sometime be made to save lost sinners.

Christ was the promised Redeemer, and because he was one of the Godhead and in complete union with the Father and had the same love for fallen man, it was deemed expedient and necessary that he should make an atonement for sins by the sacrifice of himself on the cross of Calvary. He accepted this obligation willingly, as is shown by his prayer in Gethsemane: "Not my will but thine be done." And when Peter would defend him with the sword, he commanded him to put up the sword again, and said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give more than twelve legions of angels? But how then shall the Scriptures be fulfilled?" In Heb. 12:1 we are told that for the joy that was set before him he endured the cross, despising the shame, and is set down at the right hand of the throne of God."

This is the highest privilege and office in the government of God, and Jesus willingly accepted all of the obligations which devolved upon him to make its fulfillment and joy complete in obedience to the will of the Father.

During Jesus' ministry on earth, Satan tempted him in every way possible to induce him to not accept the obligation of obedience to the Father's will in redemption, but to exercise his divine right and power to have the kingdom and the glory without first offering himself as a ransom for sin.

How wonderfully loving and beneficent was our God and Christ the Son to let nothing change the purpose to take away our sins and purchase for us a blessed inheritance of eternal life and happiness. This is the greatest of all privileges and places upon us the greatest obligation.

Beloved, if God so loved us, we ought also to love one another. — D.F.W.

THE PROCESS OF EVIL

By J. I. Cover

How various and devious is the process of evil conceived by the mind of Satan, and fastening its ways upon mankind has worked almost from the beginning of time unto the present! Evil unless checked by the power and Holy Spirit of God, grows; but so varied the growth so subtle it begins in the heart, that man at times may be unconscious of its workings, and the clutching hold it soon has upon humankind. We have seen by the working and Doctrine of Baptisms, in connection with "repentance from dead works" and "of faith towards God," that it takes a keen realization, understanding, and consecration, to make a stand for the Lord, and to enter into covenant with him to be faithful unto death. How opposite, and varied is "the way of sinners!" Thoughtlessness, indifference, idleness, and yielding to temptations can block the will to follow in the teaching and direction of Christ, in his word of truth, leading on to the condition where Satan can "lead captive to his will;" unbelief is developed, the alluring prospect of the pleasures of sin for a season, "tempts man to indulge in evil endeavoring to find "pleasure in unrighteousness." The process of evil works in two ways:

1. On a high plane of virtue, and attainment by our own effort, and branches out in so many ways and conditions of life: by deception, to hypocrisy, to vain philosophy, to the pride of life, to a moral life, to faith without works, and to love of self.

2. On the low plane of all debasing and evil ways.

This is strictly Satans own offering and contribution to humankind, to indulge in all sinful and evil desires, to lie, to steal, to kill, to torture, to flatter, to malign, to distort the truth, to adultery, to coveteousness, to sorcery, to abominations, filthy communications and blasphemy, and to fearful deeds.

The process of evil working in the heart of man produces "The Old Man;" which must be "put off," "crucified." Rom. 6:6, Eph. 4:27. The Old Man has five evil members, Col. 3:5. OFF WITH THE OLD MAN, ON WITH THE "NEW MAN", Col.

3:9,10.

The process of evil is a cancerous growth that will destroy the soul unless cured by the Great Physician who, upon request by the ailing patient can say: "Son be of good cheer, thy sins be forgiven thee." Matt. 9:2.

Process of evil, devious way;
Brought by the devil, here to stay,
Into the wayward sinful heart;
Enter the strayward poisoned dart.

Demons to enter, sinful man;
Ungodly center, subtil plan;
Owning the body, Spirit Soul,
Utterly shoddy, futile goal.

Devilish clever, outward charm,
Process to sever, causing harm;
Pathway to sorrow grief and tears,
Gloomy tomorrow fraught with fears.

Upon the mountain, pride of life,
Bitter the fountain, fierce the strife;
Hollow the glory, load of care,
Sordid the story, costly fare.

Viewing the valley, blackest night;
Sober and salley, carnage fight,
Broad the gate yawning downward way;
Wickedness spawning countless prey.

Clever decieving, bad for good,
Gradually leaving heaven's food;
For sinful pleasure, follow on,
Evilsome leisure, daylight gone.

Turn from the evil, enter light;
Renounce the Devil, gain new sight;
Jesus can banish every sin;
Causing to vanish devilkin.

—Star Route, Sonora, Calif.

NEXT: The Laying on of Hands No. I

PEOPLE AND THINGS

Someone has observed that whereas we ought to love people and use things, we are rather inclined to love things and use people. What do these phrases mean?

We love people when we are concerned about their interests. We want to see their needs met, their desires gratified, their joy fulfilled. We want to see them happy and successful. We want to see them realize their potential of worth-while living to the glory of God. We do all we can to help them: tell them what they ought to know, give them opportunity and privilege, try to keep them from courses that we know will spoil their lives and bring them to eternal loss. Love forgets self-advantage in order to promote the interests of the loved one. Love reaches out only to be helpful, touches only to give delight. Love rejoices in the happiness of the loved one, mourns over his sorrows and hurts. Love gives unsparingly, and looks not to return. Love is not changed by circumstances nor does it demand deserving. Love of man, like the love of God, is an attitude of grace.

We use people when we make them a means to our own satisfactions. We think of them as machines which can help us to make money. They are our servants and burden-bearers. They smooth out the path for us and provide us easy repose at the end of the day. We use people when we push them down as we climb to the top, when we demonstrate our efficiency by pointing out how much less efficient someone else is. We use people when they are a number on a list, impersonal statistics to prove our point; when we don't care to learn their names; when their standard of living, their peace of mind and heart is of no concern to us. We use them when we counsel them or drive them to actions which will be to our own good, not to theirs. We are pretty sure to put people to our use when we consider them our inferiors, when we wonder why God has made so many of them.

We use things when we make them means to good ends, and not the ends themselves; when we eat to make our

bodies strong, wear clothes to keep them warm and decently covered, and build houses for shelter; when cars are the necessary means of conveyance and money buys daily necessities, plus a little for the rainy day. We use things when they last us till they are worn out, when disposing of what is left when we pass on is a very simple task. We use things when we judge other people for what they are, rather than for what they have; when what we buy is for use rather than for display or social classification. We use things when we keep conscious that everything material is only temporary, unworthy of affection or anything approaching worship.

We love things when we sacrifice people for them; when they become our gods, bending us under their demands. We love things when, as Emerson said, "things are in the saddle and ride mankind." We love things when interests of the mind and the spirit, of the family and the church are suffocated under them. We love things when we reckon a man's worth by the size of his estate, when we bow to the wealthy and neglect the poor, when we rank people by the houses they live in and the cars they drive. We love things when we think people will be better as soon as they are better off; when we think missionary work is transplanting our standard of living and our cultural advantages. We love things when we buy as expensively as our income permits; when we would rather have the latest gadget than give to the Lord our surplus.

The Christian is commanded to love the Lord with heart, soul, mind, and strength, and his neighbor as himself. He is commanded not to love the world nor the things that are in it. Love of things is the enemy both of the love of God and the love of man.

—Editorial, Aug. 4, 1959, Gospel Herald

"WHICH HOPE IS AN ANCHOR FOR THE SOUL." HEB. 6:19

We do not wait until death to throw our anchor. We have through our faith in Jesus Christ thrown the anchor of the soul into the eternal shores; we are attached to heaven itself.—Selected

MIRACLES

Miracles are "supernatural events wrought by the power of God in the external world." They are usually thought of as special signs or events used by God for some special purpose. Miracles are supernatural. They cannot be explained in terms of natural law.

Christianity by its very nature is a supernatural religion. Evidences are the incarnation, the Virgin Birth, the bodily resurrection and ascension of Jesus. Since Christianity is supernatural, Christians do not consider a scientific explanation of miracles essential. Their concept of God and His creation enables them to accept the possibility of miracles.

According to the written record, Jesus performed between 35 and 40 miracles during His earthly ministry: He raised the dead, stilled the waves, made the dumb to speak, caused the lame to walk and the blind to see. He used these miracles to introduce Christianity. In performing miracles He always used His own power. It was possible for Him to do this because He was the Son of God.

In referring to the miracles which Jesus performed, John indicates their purpose. "And many other signs did Jesus in the presence of His disciples which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John 20:30-31)

The statement of John indicates that Jesus did not use miracles promiscuously. Rather, He used them to introduce His ministry in connection with the redemptive activity of God. This gives the clue to the place of miracles in the total Plan of Salvation. THE WESTMINSTER DICTIONARY OF THE BIBLE gives an able summary of the purpose of miracles in both the Old and New Testaments.

The miracles of the Bible are confined almost exclusively to 4 periods, separated from each other by centuries. The time of: (1) The redemption of God's people from Egypt and their establishment in Canaan

under Moses and Joshua. (2) The life-and-death struggle of the true religion with heathenism under Elijah and Elisha. (3) The Exile, when Jehovah afforded proof of His power and supremacy over the god's of the heathen, although His people were in captivity (Daniel and his companions). (4) The introduction of Christianity, when miracles attested the person of Christ and His doctrine. Outside these periods miracles are rare indeed.

The fact that miracles are confined almost exclusively to four periods of time in Biblical history raises the question as to whether miracles can occur today. This question is significant in view of the fact that miracles almost completely died out in the early Church.

The best answer is that miracles are definitely a possiblility today. The relation of God to the external world is the same as it always has been. His power is also the same. However, the question is Are miracles a necessity today? Is it necessary to accredit the Gospel through miracles today? Is additional evidence necessary? Has not Christianity been established to the extent that man is responsible for its acceptance on the basis of the written record? To demand additional signs may be the result of a lack of confidence in divine revelation as contained in the Bible. Furthermore, the first and greatest miracle of all time is the "miracle" of the new birth. "The supreme miracle is the forgiveness of sins." Finally, God does sometimes perform miracles through the prayers of His people such as healing the body in instances where medical science has given up. In such cases the primary purpose is for the encouragement of His people and for His own glory. —Hesston College Monthly.

REPENTANCE

"The times of this ignorance God winked at; but now commandeth all men everywhere to repent."

Athens, the capital of Greece, was a large city. It was noted as the chief seat of Grecian learning, refinement of taste, cultivation of genius, and skill in the production of almost everything belonging to the

fine arts. It had its philosophers, statesmen, orators, lawyers, priests, poets and painters. It had its high and low orders in society. But when Paul beheld the city his spirit was moved in him, for he saw that it was wholly given to idolatry. Some of the Epicurean and Stoic philosophers encountered him and said: "He seemeth to be a setterforth of strange gods." They said this among themselves, because he preached unto them Jesus and the resurrection. But they did not seem inclined to do him injury as the Jews had done in some other places, but gave him a chance to speak in the Areopagus, a large building in the city called the Hill of Mars, or Mars' Hill. In this building Paul preached a wonderful sermon, the whole of which you may read in Acts seventeenth chapter.

But to-night I wish to speak of just one thing that Paul said in that sermon, and these are the words: "God commandeth all men everywhere to repent." When we are commanded to do something, we like to know what it is we are commanded to do. Now I will tell you. It is to repent. But you may say, "I do not exactly know what that means." I will now tell you about all I know of the meaning of the words repent and repentance. The Lord Jesus knew exactly what these words mean, and I will give you his definition. He said to the Jews: "The men of Nineveh repented at the preaching of Jonah." Now let us turn to the book of Jonah in the Old Testament and see what the men of Nineveh did at the preaching of Jonah, and we will then understand what the Lord meant when he said they REPENTED. You must know what Jonah's sermon was. It was so plain that all could understand it, and so short that all could remember it. This is the sermon: "Yet forty days and Nineveh shall be destroyed." The city had more than a hundred and twenty thousand people in it; and it took Jonah three days to go from one end to the other with his message of destruction; but at the end of the first day "the people of Nineveh believed God; and when the word came unto the king of Nineveh he arose from his throne, and laid his robe from him, and put on sackcloth, and sat in ashes and said: Let man and beast be covered with

sackcloth, and cry mightily to God; yea, let them turn, every one from his evil way. And God saw their works, that they turned from their evil way."

Now, notice, when God commands all men everywhere to repent, he means for them to do what the Ninevites did, but in a more spiritually enlightened way. They believed God. This is the first step in repentance, as this same apostle says: "He that would come unto God must believe that he is, and that he is a rewarder of them that diligently seek him." The Ninevites had no written word as we have, that gives us intelligent knowledge of God as he is revealed in the face of his Son Jesus Christ. All they knew of him was from tradition, and what they could see of him in his works. But they believed God, and gave proof of it by turning from their evil way. Now, friends, this is just what God commands all men to do. This is what he commands every impenitent man and woman in this house to do to-night.

But some of you may say, "I have no evil way from which to turn. I do an honest business; I lead a sober life; I am true to my marriage vows, and live a moral and orderly life generally. What lack I yet?" Let me ask you: Why do you live in this orderly and consistent way? Is it because you love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength, and your neighbor as yourself? If you can truly say that this love is the hand that leads and draws you in your good life, I say, Thank God! I have found a brother of whom I am not ashamed. But anything short of this love is short of what God requires, and you with the rest are called upon to repent. You still have a way that is evil in God's sight. That way is the love of self and the love of the world. The Pharisees were just as particular and careful in regard to their moral or outside life as you can ever be; and still the Lord said to his disciples: "Except your righteousness exceed the righteousness of the scribes and pharisees, ye can in no wise enter the kingdom of heaven." Their righteousness proceeded all from the love of self and the world. Their ambition culminated in the honor, respectability,

credit and wealth such a life procured for them; and on this account the Lord Jesus said of them, "Verily, they have their reward."

But our Blessed Lord says again: "Except a man deny himself, and take up his cross daily, he cannot be my disciple." This means repentance. It is commendable in the eye of society of almost every grade to live a decent, orderly, virtuous life; but if this sort of life be led from any motive short of the love of God, what is said of the pharisees must also be said of this: "Ye make clean the OUTSIDE of the cup and the platter, but the inside is full of hypocrisy and deceit." Now, true repentance makes clean the INSIDE of the cup and the platter, "that the outside may be clean also."

—A sermon by Elder John Kline, 1848

BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH THE GATES INTO THE CITY. REV. 22: 14

In the 5th chapter of Matthew, we find what is commonly called the beatitudes, where Jesus pronounces blessings upon certain conditions and attitudes of the inner man; however, these beatitudes are a part of a lengthly discourse called "The sermon on the mount."

In most, if not all, of the subjects considered in this discourse, Jesus always goes to the inner motives for the moral of the actions, but in the end he makes the remarkable statement: "He that heareth these sayings of mine and DOETH them. . ."

The point of consideration here is that of transforming motives into actions or a faith that WORKETH BY LOVE. The gospel way is to educate the heart first and locate the motive—first to establish the moral, and then to translate it into outer living. The law, while apparently aiming at the same goal, which is holiness, seemed to begin with outward signs in an effort to teach the inward man what was required of him. But the hearts of the recipients of the law seemed to attach itself to the signs instead of the essence which it signified.

Jesus himself did the great work and made the great

sacrifice to redeem us, not to relieve us of all obligation or duties of any kind, but to fulfill a divine need and manifest his love to us that we might return our love to him and to one another. He made himself a brother to us, and said, "I have called you FRIENDS." This is loving companionship.

The emphasis in the gospel is love. The emphasis in the law was obedience. One might say, then, "I need not obey." But this would not be the love of God; for, "This is the love of God that we keep his commandments." The results are intended to be the same, which is righteousness and holiness. And so the 8th chapter of Romans says, "That the RIGHTEOUSNESS of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

God's laws concerning right and wrong have never changed. He has only changed his approach to man with regard to them, consistent with his greater enlightenment through the gospel. Not until the spirit of the law can be transformed into acts of love, can it be profitable or beneficial to mankind. If we have ideas only, then we are only judges of thoughts.

God's love for humanity was as great after the fall and under the Old covenant as it was when he sent Jesus into the world, but they could not understand it then. If parents can win the affection of their children, then they will serve them out of love.--Editor's notes

COMMUNION NOTICE

We the members of the Old Brethren Church, Salida, Calif., have agreed, the Lord willing, to hold a communion meeting October 31, 1959. A hearty invitation is extended to all of like precious faith, especially to those who labor in the Word and Doctrine. Services to begin at 10 o'clock A.M. —Christie R. Cover

We hope our readers will bear with us in combining the September and October numbers of the Pilgrim, because of our contemplated absence from home at the time the October number would normally be published.

— Editor

JUSTIFICATION

(continued)

(Condensed from the lectures of C. G. Finney, 1848)

Others, regarding the atonement as the ground as opposed to a condition of justification, have held the atonement to be the literal payment of the debt of sinners, and of the nature of a commercial transaction: a valuable consideration paid down by Christ, by suffering the same amount as was deserved by the whole number of the elect; thus negating the idea of a merciful disposition in the Father, and representing him as demanding pay for discharging and saving sinners. Some of this class have held, that since Christ has died, the elect sinner has a right to demand his justification, on the ground of justice, that he may present the atonement and work of Christ, and say to the Father, "Here is the price; I demand the commodity." This class, of course, must hold to the limited nature of the atonement, or be universalists.

While others again, assuming that the atonement was the ground of justification in the sense of the literal payment of the debt of sinners, and that the scriptures represent the atonement as made for all men, have very consistently become universalists.

Others again have given up, or never held the view that the atonement was of the nature of the literal payment of a debt, and hold that it was a governmental expedient to reconcile the pardon of sin with a wholesome administration of justice: that it was sufficient for all as for a part of mankind: that it does not entitle those for whom it was made to a pardon on the score of justice, but that men are justified freely by grace through the redemption that is in Christ Jesus, and yet they inconsistently persist in representing the atonement as the ground, and not merely as a condition of justification.

Those who hold that the atonement and obedience of Christ were and are the ground of the justification of sinners, in the sense of the payment of their debt, regard all the grace in the transaction as consisting in the atonement and obedience of Christ, and exclude grace from the act of justification. Justification they regard as a forensic act. I regard the atonement of Christ as the necessary condition of safely manifesting the benevolence of God in the justification and salvation of sinners. A merciful disposition in the whole Godhead was the ground, and the atonement a condition of justification. Mercy would have saved without an atonement, had it been possible to do so.

That Christ's sufferings, and especially his death, were vicarious, has been abundantly shown in treating the subject of atonement. I need not repeat here what I said there. Although Christ owed perfect obedience to the moral law for himself, and

could not therefore obey as our substitute, yet since he perfectly obeyed, he owed no suffering to the law or to the Divine government on his own account. He could therefore suffer for us. That is, he could, to answer governmental purposes, substitute his death for the infliction of the penalty of the law on us. He could not perform works of supererogation, but he could endure sufferings of supererogation, in the sense that he did not owe them for himself. The doctrine of substitution, in the sense just named, appears everywhere in both Testaments. It is the leading idea, the prominent thought, lying upon the face of the whole scriptures. Let the few passages that follow serve as specimens of the class that teach this doctrine:

Lev. 17:2. "For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

Isa. 53:5,6,11. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Matt. 20:18. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Matt. 26:28. "For this is my blood of the New Testament, which is shed for many for the remission of sins."

John 3:14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15. That whosoever believeth in him should not perish, but have eternal life."

John 6:51. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world."

Acts 20:28. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Rom. 3:24. "Being justified freely by his grace, through the redemption that is in Christ Jesus. 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. 26. To declare, I say at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

Rom. 5:6. "For when we were yet without strength, in due time Christ died for the ungodly. 7. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. 8. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. 9. Being now justified by his blood, we shall be saved from wrath through

him. 11. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. 18. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

I Cor. 5:7. "For even Christ our passover is sacrificed for us."

I Cor. 15:3. "Christ died for our sins according to the scriptures."

Gal. 3:13. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Eph. 2:13. "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ."

Heb. 9:12. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. 13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; 25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27. And as it is appointed unto men once to die, but after this the judgment; 28. So Christ was once offered to bear the sins of many."

I Pet. 1:18. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: 19. But with the precious blood of Christ."

I Pet. 2:24. "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye are healed."

I John 1:7. "But if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

I John 4:9. "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world,

that we might live through him. 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

These and many such like passages establish the fact beyond question, that the vicarious atonement of Christ is a condition of our pardon and acceptance with God.

2. Repentance is also a condition of our justification. Observe, I here also use the term condition, in the sense of a "NOT WITHOUT WHICH," and not in the sense of a "THAT FOR THE SAKE OF WHICH" the sinner is justified. It must be certain that the government of God cannot pardon sin without repentance. This is as truly a doctrine of natural as of revealed religion. It is self-evident that, until the sinner breaks off from sins by repentance or turning to God, he cannot be justified in any sense. This is everywhere assumed, implied, and taught in the Bible. No reader of the Bible can call this in question, and it were a useless occupation of time to quote more passages.

3. Faith in Christ is, in the same sense, another condition of justification. We have already examined into the nature and necessity of faith. I fear that there has been much of error in the conceptions of many upon this subject. They have talked of justification by faith, as if they supposed that, by an arbitrary appointment of God, faith was the condition, and the only condition of justification. This seems to be the antinomian view. The class of persons alluded to speak of justification by faith; as if it were by faith, and not by Christ through faith, that the penitent sinner is justified; as if faith, and not Christ, were our justification. They seem to regard faith not as a natural, but merely as a mystical condition of justification, as bringing us into a covenant and mystical relation to Christ, in consequence of which his righteousness or personal obedience is imputed to us. It should never be forgotten that the faith that is the condition of justification, is the faith that works by love. It is the faith through and by which Christ sanctifies the soul. A sanctifying faith unites the believer to Christ as his justification; but be it always remembered, that no faith receives Christ as a justification, that does not receive him as a sanctification, to reign within the heart. We have seen that repentance, as well as faith, is a condition of justification. We shall see that perseverance in obedience to the end of life is also a condition of justification. Faith is often spoken of in scripture as if it were the sole condition of salvation, because, as we have seen, from its very nature it implies repentance and every virtue.—To be continued.

WHICH CHRIST?

A very learned man once said to a little child who believed in the Lord Jesus, "My poor little girl, you don't know whom you believe in. There have been many christs. In which of them do you believe?"

"I know which one I believe," replied the child. "I believe in the Christ that rose from the dead."—Selected

Historical

GOVERNMENT IN THE PRIMITIVE CHURCH

We must now proceed to examine the discipline and government of the primitive Church, and, in this inquiry, we shall discover no marks of a loose and passing superstition, but, on the contrary, the surest prognostics of vigor and immortality. There are many reasons which make it necessary, in the treatment of this subject, to distinguish clearly between what is historically known and what is plausibly conjectured; for it is from the confusion of facts with probabilities that most of the difficulties of this question have arisen. In the first place it is certain, that, from the moment in which the early Churches attained a definite shape and consistency, and assumed a permanent form of discipline; as soon as the death of the last of the Apostles had deprived them of the more immediate guidance of the Holy Spirit, and left them, under God's especial care and providence, to the uninspired direction of mere men; so soon had every Church, respecting which we possess any distinct information, adopted the Episcopal form of government. The probable nature of that government we shall describe presently; but here it is sufficient to mention the undisputed fact, that the religious communities of the Christian world universally admitted the superintendence of ministers, called bishops, before the conclusion of the first century. In the next place it is equally true, that neither our Saviour nor his Apostles have left any express and positive ordinances for the administration of the Church; (Editor's note: This statement should be carefully examined in the light of Acts 14:23; I Cor. 4:17; Titus 14:23; Heb. 13:17.) desiring, perhaps, that that which was intended for every age and condition of man, to be the associate and guardian of every form of civil government, should have the means of accommodating its external and earthly shape to the various modifications of human polity. It is also true that

in the earliest government of the first Christian society, that of Jerusalem, not the elders only, but the 'whole Church' were associated with the Apostles: and it is even certain that the terms bishop and elder or presbyter were, in the first instance, and for a short period, sometimes used synonymously, and indiscriminately applied to the same order in the ministry. From the comparison of these facts it seems natural to draw the following conclusions,—that during the lifetime of the apostles they were themselves the directors, or at least the presidents of the Church; that, as long as they remained on earth, it was not necessary, in all cases, to subject the infant societies to the delegated authority of a single superintendent, though the instances of Titus and Timothy clearly prove that it was sometimes done; and that, as they were severally removed from the world, some distinguished brother was in each instance appointed to succeed, not indeed to the name and inspiration, but to the ecclesiastical duties of the blessed Teacher who had founded the Church. The concurrence of ancient records confirms this last conclusion; the earliest Church historians enumerate the first bishops of the Churches of Jerusalem, Antioch, Ephesus, Smyrna, Alexandria and Rome, and trace them in each case from the Apostles. And thus it came to pass that, for more than twenty years before the death of St. John, most of the considerable Churches had gradually fallen under the presidency of a single person entitled Bishop; and that, after that event, there were certainly none which did not speedily follow the same name and system of administration.

PROPHETS. Again, for the first thirty years, perhaps somewhat longer, after the ascension of Christ, the labors of the apostles were aided by certain ministers entitled Prophets, who were gifted with occasional inspiration, and taught under the influence of the Holy Spirit. This order of teachers was withdrawn from the Church when their office became no longer necessary for its advancement, and it appears wholly to have ceased before the end of the century, at which period, as we have already observed, ecclesiastical government univer-

sally assumed that durable shape which has been perpetuated, and, with certain variations, generally adopted through every age of Christianity.

DEACONS. We have yet made no mention of the deacons, who were the third order in the Episcopal Church. The word deacon means minister, and in that sense is sometimes applied to the office of the Apostles; but in a general sense only, since we are assured (Acts 4) that the diaconal order was distinct, and instituted for a specific purpose. However it seems certain that, in the very beginning, the office of the deacons was not confined to the mere ministry of the table, since we read that Stephen disputed publicly on the Christian truth with irresistible wisdom and spirit; and, moreover that 'he did great wonders and miracles among the people.' It is equally clear that attendance on the poor was for several centuries attached to it; even after the office of treasurer was held by the bishop, the portion destined to charitable relief continued to pass through the hands of the deacon. It is not so easy to ascertain the extent of their spiritual duties in the earliest Church. Ignatius speaks of them with high respect, and, in one place, calls them 'ministers of the mysteries of Christ.' Tertullian distinguishes them from the laity, together with bishops and presbyters. Cyprian asserts that the Apostles appointed them as 'ministers of their episcopacy and Church.' By the Nicene Council they are designated as servants of the bishop. It is certain that they were ordained by the bishop alone, without any imposition of hands by presbyters; that in some Churches they were admitted to read the gospel, and that they universally assisted in the distribution of the Eucharist, without any share in its consecration. Their early acknowledgment as members of the ministry is proved by their occasional presence in the original synods of the clergy.—Waddington's Church History.

Don't grumble, don't bluster, don't dream, don't
shirk;

Don't think of your worries, but think of your work.

GIVE THEM THE FLOWERS NOW

Closed eyes can't see the white roses,
Cold hands can't hold them you know,
Breath that is stilled cannot gather
The odors that sweet from them blow.
Death, with a peace beyond dreaming,
Its children of earth doth endow;
Life is the time we can help them,
So give them the flowers now!

Here are the struggles and strivings,
Here are the cares and the tears;
Now is the time to be smoothing
The frowns and furrows and fears.
What to closed eyes are kind sayings?
What to hushed heart is deep vow?
Naught can avail after parting,
So give them the flowers now!

Just a kind word or a greeting;
Just a warm grasp or a smile—
These are the flowers that will lighten
The burden for many a mile.
After the journey is over
What is the use of them; how
Can they carry them who must be carried?
Oh, give them the flowers now!

Blooms from the happy hearts' garden
Plucked in the spirit of love;
Blooms that are earthly reflections
Of flowers that blossom above.
Words cannot tell what a measure
Of blessing such gifts will allow
To dwell in the lives of many,
So give them the flowers now!

—Selected by Sylvia M. Wolf

BIBLE STUDY
— PHILIPPIANS —

The apostle Paul wrote the letter to the Philippians about the same time as the one to the Ephesians, which was about 62 or 63 A.D. It was written while he was in prison at Rome. It is largely an acknowledgment of thanks for the goodness of the people to him. He expresses gladness for this remembrance and loyalty to Christ and the gospel.

In the second chapter the main thought seems to be an exhortation to humility through Christ's example; how Christ being in the form of God, thought it not robbery to be equal with God, but being found in fashion as a man he humbled himself and became obedient, even to the death of the cross.

Paul says in the third chapter, "Be ware of evil workers. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus and have no confidence in the flesh." He shows that Christ is the source and center of all the gladness of his life and of all his bright hopes for the life to come.

His constant prayers with confidence are expressed throughout the epistle. He puts love in the first place but want their love to be separated, and prays that they may be so free from doubtful motives that they may be ready for the day of Christ. He desires their conduct to be in harmony with the gospel they profess and pleads for an active influence on the world around them. He also says in 4: 6,7, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.

James Graybill
Goshen, Indiana

THE PILGRIM

VOL. 6.

NOVEMBER, 1959

NO. 11

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE THINGS UNSEEN

If in this world I have no place
That I can call my own,
I would not change my lot with kings,
For palace or for throne.

If in this world I have no friend
I claim a friend above,
Whose kindness never, never dies,
And never fails his love.

If in this world I have no name
Among the proud and great
I'll read it in the book of life
If I but watch and wait.

If in this world of sin and death
I oft my lot deplore,
The Lord has said the day will come
When I shall weep no more.

So let the waves of trouble roll
And cares be drear and dark,
I know in Jordon's stormy flood
I'm safe within the ark.

In heaven's gate before me, lies
A land divine and fair;
And all I want forevermore
Is waiting for me there.

—Selected

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

THANKSGIVING By Elmer Brovont

"By him (Jesus) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

Heb. 13:15.

"Take with you words, and turn to the Lord: . . . so will we render the calves of our lips. Hos. 14:2.

"Offer unto God thanksgiving, and pay thy vows to the most High." Psalm 50:4.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Eph. 5:20.

These few Scriptures, along with others, give us some realization of our responsibility of being thankful to our God, who has been our Creator, and in whom we live and have our being.

The faithful men of old have realized and expressed their appreciation in giving thanks to God for his mercy, for his loving kindness, and his blessings which they had received from his hand. And that He desires it from a willing heart is evident. Leviticus 22: 29 says, "And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will."

I feel sure that true and genuine thanksgiving can only come from true and genuine appreciation. To say "Thank you" to some one for something that we do not care for is only a mere form of words. So true thanksgiving must come from the depths of our hearts, and from the realization of a deep need which our God has graciously and lovingly supplied.

Surely, if we can realize our condition without the intervention of God on our behalf, and what Paul meant in writing to the Ephesians, chapter 2:11, our hearts

should be filled with appreciation to our God, that would overflow in thanksgiving to his holy name. Jesus has said, "From the abundance of the heart the mouth speaketh."

There can be little doubt of the sincerity of the one leper that turned back to Jesus, "and fell down on his face at his feet, giving him thanks." But how about the nine? Perhaps they thought the Lord owed it to them. I hope we may realize that the Lord doesn't owe us anything; but the debt is on us, and it was beyond our ability to pay. So God sent his Son into the world to pay the ransom; the part we could never pay. Not because he owed it to us as if we were worthy, but because he loved us. So may we never be found in the class with the nine!

The apostle Paul speaks of some "that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened (Rom. 1:21)—certainly not a condition that any true child of God would desire to fall into.

Again we have record of one who did give thanks (Luke 18:11), but we feel sure he did not have a true sense of values; did not realize his own condition, therefore not giving thanks for something he had received from God. For God is not the author of self-righteousness in the hearts of men, but rather it comes from the opposing power, whom Paul says, is transformed into an angel of light.

In our business associations here in life we usually say "Thank you" to anyone who has discharged an obligation to us; but through it all there is a feeling of an exchange of what is sometimes called "value received." But it can never be so in our relationship to our God. When we are thankful to him it can never be with a feeling of exchange of "value received." We are the recipients, he the giver.

Now in no sense is this intended to convey the idea that the fruit of our lips is all the obligation we owe to our God. Far from it. But it is a part of it; a means whereby we may express our appreciation of his

wonderful works to the children of men. And it is a part that we may engage in without cost to us.

Neither can it be considered only as a once a year service, but, quoting again from Heb. 13:15, "Let us offer the sacrifice of praise to God continually." But again let me emphasize, to be of any value it must come from a sincere appreciation of the love of God to us, and be gendered by the inmost feelings of the heart, in response to that matchless grace of God, by which we are enabled to become true sons and daughters of His.

"Thanks be to God for his unspeakable gift."

—Rossville, Indiana

HERE IS THE PATIENCE OF THE SAINTS, HERE ARE THEY
THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH
OF JESUS. Rev. 14:12

By David A. Skiles

While John was in the Spirit on the Lord's day, he heard a great voice as of a trumpet saying to him, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Thus John was inspired with a preview of what we have recorded in the above referred to chapter. It would seem the words "here" in this scripture would indicate "location"; and while it is true that the above scriptural qualities are ever and at all times essential in the Christian life, it would seem in this case though the words "here" are not specifically defined, they give rise to the question where? and when?, and are the intent of these words. This view is taken because these words are use immediately following verses nine, ten and eleven, wherein he explicitly tells of the awful doom and fate of the ones who worship the beast, his image, or receive his mark in their forehead or hand; who also shall drink of the wine of the wrath of God, and tormented with fire and brimstone forever and ever, because they have yielded to the delusive and forceful power of the Beast.

The very prevalent and popular doctrine that the church or saints will be called up to meet the Lord in the air prior to the beginning of the tribulation time, seems to loose its foundation for the reason that in verse 7 of chapter 13 it is plainly stated that those with whom the Beast will make war are the "saints"; as also over all kindreds, and tongues, and nations. And we conclude from the words of verse 8 of the same chapter that all will yield to his beastly power except those who have their names in the Lamb's book of life. So in this conflict there will be "Saints" who will not worship the Beast. And here we see the answer to the question of where; or in the Revelator's words, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." That die in the Lord, that they may rest from their labors; and their works do follow them.

Yes in these trying and perilous times there will be "Saints" who keep the commandments of God, and who will not worship the Beast; but will choose rather the martyr's death; looking for the unspeakable glory that follows, in the holy presence of God, rather than for a very short time escape the terrors and vengeance of the Beast and his doom, suffering the vengeance of eternal fire. Jude 7.

So be that time near, or not so near, there are two alternatives for each one: To have our names, and keep them, in the Lamb's Book of Life, keeping the commandments of God, or, fall down to the power of the Beast and our destiny be like unto his, in the winepress of the wrath of God, where the blood will run to the horse bridles. Or conversely suffer with Christ to reign with him in his visible presence for one thousand years, and on throughout endless eternity. Which would we choose?

As we look at verses 6 and 7 of this 14th chapter of Rev., we see a most thorough and unadulterated accomplishment of missionary work, when the angel will fly in the midst of heaven, preaching the everlasting gospel. . . . to every nation, kindred, tongue, and people, saying with a loud voice, Fear God, and give

glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Then in the latter part of this chapter we see the great two-fold harvest of the earth, when the first sickle will be thrust in, and the harvest (the elect from the four winds) will be reaped, and the second sickle will gather that which will find itself in the wine press of the wrath of God.

One concluding fact is this, those who pass through the ordeal of the Beast tribulation time, victoriously, will do it alone through the sustaining grace of Him who has said, "I will never leave thee, nor forsake thee." — Rossville, Indiana

THE LAYING ON OF HANDS

NO. 1

J. I. COVER

The laying on of hands is the expression of kindness, blessing, and healing. It is used in assisting to receive the Holy Ghost, and conferring power to represent him in the great work of spreading the Word of God, giving to others what has been received of God, as Jesus says, "Freely ye have received; freely give" all in proper place and order. 1. Kindness, blessing, and healing; Every act of kindness and aid to others, all Christians should be engaged in, and is a means of bearing fruit to the glory of God. As Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. And so we read, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10. Jesus blessed the little children, freeing them from the curse of evil inheritance, by laying his hands upon them and saying, "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." Matt. 19: 14, 15. Jesus laid his hands upon every one of them and healed them. Luke 4: 40. He committed this

power to his apostles and others: "They shall lay hands upon the sick and they shall recover." Mark 16: 18. They anointed many with oil that were sick. Mark 6:13. So today we lay hands upon the sick in connection with a anointing them with oil in the name of the Lord. James 5: 14.

2. The laying on of hands of the apostles and brethren is the means of working in the name of Jesus to bring the gift of the Holy Ghost to penitant sinners; so proper to perform at the time of baptism. Those who had been baptized without knowing of the Holy Ghost were rebaptized, "And when Paul had laid his hands upon them, the Holy Ghost came upon them." Acts. 19: 6. Peter and John went to Samaria, "Then laid they their hands upon them, and they received the Holy Ghost." Acts. 8:7.

3. Jesus ordained the twelve apostles very likely by the laying on of his hands. He left the example "that we should follow his steps." I Peter 2:21. The presbytery practiced the laying on of hands I Tim. 4:14. So it is practiced by the brethren today in the anointing of the eldership. We can all be engaged in helping others to comfort and blessing. This laying on of hands is hallowed by the Lord's direction in a general way of blessing; to receive the Holy Spirit; and to being qualified for special work by God's direction.

Jesus laid his hands on the little ones,
 Jesus' blessing stands on his many sons;
 Holy hands were laid on the lame and blind;
 Fearful hearts were stayed, peace and comfort
 find.

Dead to life were raised mourner's tears were
 dried;

God in heaven praised, sinners hearts were
 tried.

Glory to the Lord peace and joy on earth;
 God has sent his word at our Saviour's birth.

Laying on of hands Holy Ghost comes in;
Hoppy angel bands over Satan win;
Standing for the right in his mighty power,
Walking in the light kept from hour to hour.

Laying on of hands for the work of grace;
Go to many lands pointing to our place,
As each victory done standing test by test,
Till the crown is won toil and trial best.

Laying on of hands work may soon be done;
And the golden sands of the setting sun;
Paradise of rest when our work is o'er,
Dwell with all the blest on the shining shore.

Sonora, California

—Next: THE LAYING ON OF HANDS. NO. 2.

STRANGERS AND PILGRIMS

All the children of Zion—all who have ever traveled to the Canaan on high, have acknowledged that they were strangers and pilgrims in this wilderness world. Of those ancient worthies who died in faith,—in the bright hope of a blessed immortality beyond the grave, and who are held up in the precious volume of inspiration, for our imitation in the Christian life—it is said, they "confessed that they were strangers and pilgrims on the earth." To this land of shadows and of death, their views were not confined. No. They looked higher than earth. They desired a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city. Of Abraham, it is said that he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. The earthly Canaan was but a type of the heavenly; and therefore the patriarchs, overlooking the passing scenes of a sublunary world, elevated their views to the true land of promise beyond the skies. —Selected.

STAYING IS GOOD

Staying here is good, and all Christians should be willing to stay as long as it is God's wish. And, indeed, there are but few Christians who are not willing to stay, which is proved by them when they send for doctors to endeavor to prolong their lives.

When God calls a Christian home he gives him or her dying grace, and the balance of the journey is thus made easy.

Life is sweet, and it is our duty to cling to it as long as possible. The separation from those we loved is hard to bear.

When life ceases to be desirable it is generally by those who have suffered so much from sickness that all hope has flown from their heart. No healthy person should desire to die; for beyond the grave nothing can be done for those left behind. Whatever you would do for Jesus in this world must be done here. No crowns of glory can be won in the world to come. It is here that we must win all the medals that will decorate us in glory.

God has made such a beautiful world for us to reside in, with flowers to greet our eyes and innumerable choirs of songbirds to gratify our ears, that we should be glad to stay here and enjoy them. He lights up the day with the brilliant sun and the night with the silvery light of the moon, and it should be our delight to stay with "the folk" and enjoy all the blessings that are showered upon us.

Don't be telling others that you want to die, for such an expression is wrong. If you are real good you will leave the day of your departure hence to God, who doeth all things well.

When I hear that a young soldier of the cross has passed away I feel sorry, and when I learn that an old soldier of the cross has gone home I rejoice; for it is to be supposed that he has done all that he could do and has gone home to receive his reward. There are certain duties that we have to perform if we care to accomplish the purpose for which we were born, and we

should not be anxious to shake them off and put them upon the shoulders of others. Be staisfied to stay here and be one of the burden bearers for others who cannot lift their portion of the load.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

It takes courage to live, especiall to those who want to live right. Life is the harvest time of those anxious to reap spiritually what they have sown.

Heaven is made joyous by the sheep garnered in this world.

How happy are the saints above,
Who once went sorrowing here!
But now they taste unmingled love
And joy without a tear.

Life is the time to serve the Lord and your fellow-men; and after death will come your reward. Be always up and doing, gleaning well every day. To the live reaper the words of the poet are applicable when he wrote:

So come with your sickles, ye sons of men,
And gather together the golden grain
Toil on till the Lord of the harvest comes,
Then share ye His joy in the harvest home.

Live as long as you can and postpone our visit to the angels, for you can do them no good, they being safe within the fold. There are many of your own lambs down here who may need your tender care and help. Be humble and keep sweet until you hear the Master's call to rest from your labors, and then wait patiently for the time when you can say "Good morning" to those you have loved and worked so faithfully for.

—A selected article in Oct. 1911 Vindicator.

Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.

THE DOCTRINE OF IMPUTATION

The old-line teaching of Imputation is still being advanced by certain groups. The effect of this teaching is being promoted in old order churches in various ways, as evidenced by expressions like: "the cloak of righteousness," "Christian liberty," "when God looks at us He sees the robe of Christ's righteousness," "when Christ went to the cross He bore the burden of our sins."

THE DOCTRINE

Now the word IMPUTE is of latin origin and has come to mean in Calvinistic writings, TRANSFER. That is, Adam's sin and guilt are transferred to each human being because, they say, he was head of the race. The sin and guilt of each elect person are said to be transferred to Christ. Christ's obedience and righteousness are transferred to each elect person. Thus the believer is saved and safe from eternity past through the "act of God's free grace," it is claimed. All this can end in a simple PASSIVITY in salvation and life. For what purpose are all the Scriptural injunctions to faith and holy living if imputation means transfer or exchange?

It is true the effects of Adam's sin are a part of human heritage, which effects are the bent to sin, corruption, curse, etc. In one sense, man does not need to be taught to sin. His natural impulse to indulge selfish desires are an inducement and temptation. His condemnation is not because of Adam's sin and guilt, but because of his own (Rom. 3:23; 5:12). So also in his pardon. He is righteous not because of the transfer of his sins to Christ and Christ's righteousness to him, but because of his faith in the atonement of Christ which effects forgiveness of his sins.

THE WORD IMPUTE

The Old Testament Hebrew word used in the case of Abraham in Genesis 15:6 is CHASHAB, translated there COUNTED. In I Samuel 22:15 and context occurs the account of Saul's accusation of the priests when they

assisted David in his escape. Ahimelech claimed ignorance of David's intent and pled Saul not to impute conspiracy to him. At the time of Absalom's revolt, David and the people fled Jerusalem over the brook Kidron (II Samuel 15:23). As they traveled toward the wilderness Shimei, a man "of the household of Saul . . . came forth and cursed still as he came" (II Samuel 16:5). He threw stones at David and his company, cast dust in the air, and shouted abusive words at the King. After the battle, when David was returning to Jerusalem, this same Shimei came out and said, "Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day my lord the king went out of Jerusalem, that the king should take it to his heart" (II Samuel 19:19). From these Old Testament examples it is clear that the meaning of the Hebrew CHASHAB is account, reckon, consider. There is no thought of transfer. Rather what the person did was to be the basis of accounting. Ahimelech did help David, but did not want Saul to consider it conspiracy. Shimei did perversely, but did not want David to take account of it, to lay it to heart.

The New Testament word LOGIZOMAI is used with much the same meaning in Romans 6:11. "Likewise, reckon (account or consider) ye yourselves to be dead indeed unto sin." In a similar way Paul uses the word in Romans 8:18, "For I reckon (consider, account) that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

THE NEW TESTAMENT TEACHING

With these Scriptural citations in mind, examination can now be made of Romans 4, which passage is often appealed to by Calvinists as the ground for "direct imputation" or the transfer idea.

In the first place Paul raises the question, "What has Abraham found?" Abraham found justification, right standing. How did he find it? He found it by faith in God. Now note exactly how the Scripture reads, "Abraham believed God and it was counted (logizomai) unto him for righteousness" (Romans 4:3). There is no transfer

of someone else's righteousness. Rather Abraham's faith becomes the foundation of the accounting. Because Abraham believed God, God could account what Abraham had, faith, for that which he did not have, righteousness. It is something of an equation. Faith equals righteousness. (the fact of the matter is the word, LOGIZOMAI, in non-Biblical Greek is a bookkeeping term.)

To follow down the chapter, one notes David's description, "Blessed is the man to whom the Lord will not impute (consider, account) sin" Romans 4:8). The reason being the sin has been "forgiven" and "covered." It should be clear, God deals with what exists in reality in the life of the individual. There is no transferring from one to another. Paul then returns to Abraham for an example to further illustrate the truth by showing how Abraham's faith continued to operate so it could be accounted, considered, reckoned righteousness. The faith he possessed was precircumcision-faith, a faith that reached God and reposed on his promise, of which circumcision was the sign.

The conclusion drawn by Paul himself is "... if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences and was raised for our justification" (Romans 4:24, 25), it will be accounted to us for righteousness. Again no indication of transfer is present. What the believer has, faith in God through Jesus Christ, is accounted, considered, reckoned as righteousness. Of course, it must be a working-faith such as Abraham had.

CONCLUSION

It is abundantly clear, then, that neither the Hebrew CHASHAB nor the Greek LOGIZOMAI means transfer or exchange from one person to another. But rather both mean account, consider, reckon, on the basis of what the individual possesses. The righteousness of Christ becomes the believer's plea not by transfer but by faith. Atonement for the believer's sin is not accomplished by transfer but by sacrifice. Christ becomes a sin offering, on the basis of which God forgives and justifies.

There is, therefore, the continual need for faith

in the believer's life to make justification and righteousness realities. The end of this is not PASSIVITY but ACTIVITY. Holy living follows right standing as surely as summer follows spring.

So it should be evident that the sin of the believer is not transferred to Christ, nor is Christ's righteousness transferred to the believer, BUT the believer because of his faith in the righteous sacrifice of Christ has his sins cleansed away (I John 1:7), and is "without blame before him in love" (Ephesians 1:4).

—Adapted from Sword and Trumpet, 1958

THE TRAGEDY OF AN UNWILLING SERVICE

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink of the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted."

I Cor. 10.

They had no positive in their lives. They were never willing to leave Egypt in the first place. They groaned under the bondage; but with Egypt they were satisfied. They hated the bondage but loved Egypt. They saw God's miracles and were glad to have such power on their side, but failed to love Him who gave the power. They saw the plagues on their enemies, and rejoice over them in their overthrow in the red Sea. They sang songs of deliverance; but still their heart was in Egypt, not Canaan. Only three days later they murmured against Moses and Aaron. They ate manna (angel's food); they drank of the Rock (Christ) but still their hearts were in Egypt. Unwilling servants they were.

This is typical of one who attempts to follow Christ without being converted. They want to be saved but still love the world. —From the Editor's note book

JUSTIFICATION

(Condensed from the lectures of C. G. Finney, 1848)
(continued)

That faith is naturally a necessary condition of justification, we have seen. Let the following passages of Scripture serve as examples of the manner in which the scripture speaks upon this subject.

Mark 16:15. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

John 1:12. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 36. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

John 6:28. "Then said they unto him, What shall we do, that we might work the works of God? 29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 40. this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

John 8:24. "If ye believe not that I am he, ye shall die in your sins. 44. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. 47. He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God."

John 11:25. "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; 26. And whosoever liveth, and believeth in me, shall never die."

Acts 10:43. "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."

Acts 16:31. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Rom. 4:5. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Rom. 10:4. "For Christ is the end of the law for righteousness to every one that believeth."

Gal. 2:16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

Heb. 2:6. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a

rewarder of them that diligently seek him."

I John 5:10. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. 11. And this is the record, that God hath given to us eternal life; and this life is in his Son. 12. He that hath the Son hath life; and he that hath not the Son of God, hath not life. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God."

Present sanctification, in the sense of present full consecration to God, is another condition, not ground, of justification. Some theologians have made justification a condition of sanctification, instead of making sanctification a condition of justification. But this we shall see is an erroneous view of the subject. The mistake is found in a misapprehension of the nature both of justification and of sanctification. To sanctify is to set apart, to consecrate to a particular use. To sanctify anything to God is to set apart to his service, to consecrate it to him. To sanctify ones self is to voluntarily set ones self apart, to consecrate one's self to God. Sanctification is an actor state of being sanctified, or set apart to the service of God. It is a state of consecration to him. This is present obedience to the moral law. It is the whole of present duty, and is implied in repentance, faith, regeneration, as we have abundantly seen. Sanctification is sometimes used to express a permanent state of obedience to God, or of consecration. In this sense it is not a condition of present justification, or of pardon and acceptance. But it is a condition of continued and permanent acceptance with God. It certainly cannot be true that God accepts and justifies the sinner in his sins. The Bible everywhere represents justified persons as sanctified, and always expressly, or impliedly, conditions justification upon sanctification, in the sense of present obedience to God. I Cor. 6:11, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." This is but a specimen of the manner in which justified persons are spoken of in the Bible. Also, Rom. 8:1; "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." They only are justified who walk after the Spirit. Should it be objected, as it may be, that the scripture often speaks of saints, or truly regenerate persons, as needing sanctification, and of sanctification as something that comes after regeneration, and as that which the saints are to aim at attaining, I answer, that when sanctification is thus spoken of, it is doubtless used in the higher sense already noticed; to wit; to denote a state of being settled, established in faith, rooted and grounded in love, being so confirmed in the faith and obedience of the gospel, as to hold on in the way steadfastly, unmoveably, always abounding in the work of the Lord. This is doubtless a condition of permanent justification, as has

been said, but not a condition of present justification. By sanctification being a condition of justification, the following things are intended:

(1.) That present, full, and entire consecration of heart and life to God and his service, is an unalterable condition of present pardon pardon of past sin, and of present acceptance with God.

(2.) That the penitent soul remains justified no longer than this full-hearted consecration continues. If he falls from his first love into the spirit of self-pleasing, he falls again into bondage to sin and to the law, is condemned, and must repent and do his "first work," must return to Christ, and renew his faith and love, as condition of his salvation. This is the most express teaching of the Bible, as we shall fully see.

5. Perseverance in faith and obedience, or in consecration to God, is also an unalterable condition of justification, or of pardon and acceptance with God. By this language in this connection, you will of course understand me to mean, that perseverance in faith and obedience is a condition, not of present, but of final or ultimate acceptance and salvation.

Those who hold that justification by imputed righteousness is a forensic proceeding, take a view of final or ultimate justification, according with their view of the nature of the transaction. With them, faith receives an imputed righteousness, and a judicial justification. The first act of faith, according to them, introduces the sinner into this relation, and obtains for him a perpetual justification. They maintain that after the first act of faith it is impossible for the sinner to come into condemnation; that, being once justified, he is always thereafter justified, whatever he may do; indeed that he is never justified by grace, as to sins that are past, upon condition that he ceases to sin; that Christ's righteousness is the ground, and that his own present obedience is not even a condition of his justification, so that, in fact, his own present or future obedience to the law of God is, in no case, and in no sense, a *sine qua non* (not without which) of his justification, present or ultimate.

Now this is certainly another gospel from the one I am inculcating. It is not a difference merely upon some speculative or theoretic point. It is a point fundamental to the gospel and to salvation, if any one can be. Let us therefore see which of these is the true gospel. (Editor's note: For the benefit of the readers who may think Mr. Finney difficult to understand, The doctrine which he is here opposing is that "once in grace, always in grace idea," or the so-called "eternal security" doctrine.)

I object to this view of justification:—

1. That it is antinomianism. Observe, they hold that upon

the first exercise of faith, the soul enters into such a relation to Christ, that with respect to it the penalty of the divine law is for ever set aside, not only as it respects all past, but also as it respects all future acts of disobedience; so that sin does not thereafter bring the soul under the condemning sentence of the law of God. But a precept without a penalty is no law. Therefore, if the penalty is in their case permanently set aside or repealed, this is, and must be, a virtual repeal of the precept, for without a penalty it is only counsel, or advice, and no law.

2. But again: it is impossible that this view of justification should be true; for the moral law did not originate in the arbitrary will of God, and he cannot (by reason of his holiness) abrogate it either as to its precept or its penalty. He may for good and sufficient reasons dispense in certain cases with the execution of the penalty. But set it aside in such a sense that sin would not incur it, or that the soul that sins shall not be condemned by it, he cannot—it is naturally impossible. (impossible is used here in the same sense in which the apostle Paul says, "in which it is impossible for God to lie." —Ed.) The law is as unalterable and unrepealable, both as to its precept and its penalty, as the nature of God. It cannot but be, in the very nature of things, that sin in any being, in any world, and at any time, will and must incur the penalty of the moral law. God may pardon as often as the soul sins, repents and believes, but to prevent real condemnation where there is sin is not optional.

3. But again: I object to the view of justification in question, that it is of course inconsistent with forgiveness or pardon. If justified by imputed righteousness, why pardon him whom the law accounts as already and perpetually, and perfectly righteous? Certainly it were absurd and impossible for the law and the law-giver judicially to justify a person on the ground of the perfect obedience of his substitute, and at the same time pardon him who is thus regarded as perfectly righteous. Especially must this be true of all sin committed subsequently to the first and justifying act of faith. If when once the soul has believed, it can no more come into condemnation, it certainly can no more be forgiven. Forgiveness implies previous condemnation, and consists in setting aside the execution of an incurred penalty.

But this view of justification, which I am opposing, is at war with the whole Bible. The Bible everywhere represents Christians as condemned when they sin—teaches them to repent, confess, and pray for pardon—to betake themselves afresh to Christ as their only hope. The Bible, in almost every variety or manner, represents perseverance in faith, and obedience to the end, as a condition of ultimate justification and final salvation. Let the following passages serve as examples of the manner in which the Bible represents this subject:—

(continued in next issue)

Historical

GOVERNMENT IN THE PRIMITIVE CHURCH

CLERGY AND LAITY. The origin of the distinction between the clergy and the laity has given rise to much controversy. Bingham is of opinion that it was derived from the Jewish into the Christian Church in its earliest days. And Clemens Alexandrinus has expressly declared, 'that St. John, after his return from Patmos, ordained bishops, and appointed such men for clerical ministers as were signified by the Holy Spirit.' If the persons here mentioned were actually set apart and consecrated to the ministry, the reality as well as the name of the distinction might with greater assurance plead apostolic authority; but this does not positively appear. On the other hand, the separation of the sacred order is so commonly mentioned by the early Fathers, not by Cyprian only, but by his predecessors Tertullian and Origen, and so invariably treated as a necessary part of the Christian system, that if its origin was not coeval with the foundation of the system, it was at least unrecorded and immemorial. The fairest supposition respecting this question appears to be, that the first converts, those who spread the earliest tidings of redemption before the Apostles themselves had quitted Judaea, were commissioned to preach the name, and diffuse the knowledge of Christ indiscriminately. But it seems equally certain, that this commission was of very short duration; and that as soon as in any place converts were found sufficient to form a society or church, a bishop or presbyter was ordained for life to minister to them. The act of ordination established the distinction of which we are treating.

According to the earliest form of Episcopal government it would appear that the bishop possessed little, if any power in matters of discipline, except with the consent of the council of presbyters; that the council possessed no sort of power except in conjunction with him; and that, in affairs strictly spiritual, as the

ordination of the inferior clergy and the administration of the sacraments, especially that of baptism, he acted as some think with original, and certainly with independent authority. His office was for life, and the funds of the society were committed to his care and dispensation. Of most of the apostolical churches, the first bishops were appointed by the apostles; of those not apostolical, the first presidents were probably the missionaries who founded them; but, on their death, the choice of a successor devolved on the members of the society. In this election the people had an equal share with the presbyters and inferior clergy, without exception or distinction; and it is clear that their right in this matter was not barely testimonial, but judicial and elective. This appointment was final, requiring no confirmation from the civil power or any superior prelate; and thus, in the management of its internal affairs, every church was essentially independent of every other.

The Churches, thus constituted and regulated, formed a sort of federative body of independent religious communities, dispersed through the greater part of the empire, in continual communication, and in constant harmony with each other. It is towards middle of the second century that the first change is perhaps perceptible: as the numbers of the believers and the limits of the faith were extended, some diversities in doctrine or discipline would naturally grow up, which it was not found easy to reconcile except by some description of general assembly. Accordingly we find the first instances of such assemblies (unless that which was summoned by the Apostles may be so called) at this period. They were composed, either of the bishops only, or of these associated with a party of the priesthood; (Editor's Note: The word priesthood in the sense in which it is here used cannot be found in any New Testament description of the Church or of its offices. This shows that some serious innovations had crept into the primitive church already in the second century.) those ministers presented themselves as the representatives of their respective societies; nor was any supe-

riority claimed by any of them in virtue of the supposed pre-eminence of particular Churches. These councils were called by the Greek name Synods, and seem at first to have been provincial, following in some manner the political division of the empire. They had their origin in Greece—the land of public assemblies and popular institutions, of which the memory was fondly cherished there, after the reality had been lost in Roman despotism. Their character was essentially popular; the representatives of equal Churches, elected to their sacred offices by the whole body over which they presided, assembled to deliberate as equals; and we may reasonably indulge the belief, since the exertion of freedom in any one direction makes it more ready to act in every other, that the political emancipation of mankind was promoted, even thus early, by the free and advancing spirit of Christianity.

Such were the principles on which the affairs of the Churches were conducted for some time after the period mentioned by us; and none can be conceived more favorable to the progress of the faith. The government of a single person protected each society from internal dissension—the electiveness of that governor rendered probable his merit—the meeting together of the deputies of the Churches, in occasional assemblies, on equal terms, taught the scattered members of the faith that they were animated by one soul, and informed and dignified by one spirit. Some evil will be expected to arise out of much good; and evils of some importance have been attributed to the necessary frequency of synods. The first was an early addition to the orders and gradations of the hierarchy; for, as it was soon discovered that these provincial Councils required the control of a President, the Bishop of the capital of the province was usually appointed to that office, under the lofty title of the Metropolitan; from an occasional office he presently assumed a permanent dignity, and his dignity was insufficient until it was attended by authority. Again, the ecclesiastics who composed them, properly appeared there in no other character, than as the deputies of their Churches, but it may sometimes have happened, that

on their return home they individually assumed some part of the power which they had possessed collectively; at least, it is certain that many notions respecting the exalted and irresistible nature of episcopal authority, were already floating about the Christian world, and the Bishop was not likely to disclaim the homage which would occasionally be offered to him. But it was not until the habit of acting in bodies made them sensible of their common interest and real power, that they ventured to assert such claims, and assumed a loftier manner in the government of their dioceses; so that, though these synods were doubtless indispensable to the well-being of Christianity, they seem to have been the means of corrupting the original humility of its minister; and the method which was intended to promote only the eternal interests of the Church, promoted, in some degree, the worldly consideration of the order which governed it. This change began to show itself towards the end of the second century; and it is certain that, at this period, we find the first complaints of the incipient corruption of the clergy. On the other hand, there can be little doubt that the increased authority and influence of the hierarchy was highly serviceable to the whole body in periods of danger and persecution, and that in those times it was generally exerted to excite the courage, and sustain the constancy of the faithful.

—Waddington's History of the Church

MORE BIBLE BUT LESS KNOWLEDGE OF GOD

Dr. Will Herberg, eminent Jewish historian-philosopher, calls attention to the fact that 9,500,000 Bibles were sold in America in 1954, but that 53 per cent of the population could not name one book of the New Testament when asked to do so in a recent survey. . . . While religion has become very popular, we know less and less about what we pretend to believe . . . Religion has become a kind of idolatry, "worshipping not God but faith itself," because it helps to identify us in the community. "That sort of religion becomes a protective wall which self throws up against the demands of God.

—Selected.

I heard the sound of voices
Around the great white throne,
With harpers harping on their harps
To him that sat thereon:
"Salvation, glory, honour!"
I heard the song arise,
As through the courts of heaven it rolled
In wondrous harmonies.

From every clime and kindred,
And nations from afar,
As serried ranks returning home
In triumph from a war,
I heard the saints upraising,
The myriad hosts among,
In praise of him who died and lives,
Their one glad triumph song.

I saw the holy city,
The New Jerusalem,
Come down from heaven, a bride adorned
With jeweled diadem;
The flood of crystal waters
Flowed down the golden street;
And nations brought their honours there,
And laid them at her feet.

And there no sun was needed,
Nor moon to shine by night,
God's glory did enlighten all,
The Lamb himself the light;
And there his servants serve him,
And, life's long battle o'er,
Enthroned with him, their Saviour, King,
They reign for evermore.

O great and glorious vision!
The Lamb upon his throne;
O wondrous sight for man to see!
The Saviour with his own:
To drink the living waters
And stand upon the shore,
Where neither sorrow, sin, nor death
Shall ever enter more.

O Lamb of God who reignest!
Thou bright and morning Star,
Whose glory lightens that new earth
Which now we see from far!
O worthy Judge eternal!
When thou dost bid us come,
Then open wide the gates of pearl
And call thy servants home.

—Selected

BIBLE STUDY
—COLOSSIANS—

This short epistle was written to the church at Colosse, by the Apostle Paul, while he was in prison at Rome. It was between 61 and 63 A.D. and brought to the Colossians church by Tychicus and Onesimus.

In this wonderful letter, Paul expresses his love for these Gentile brethren and his desire to see them, that they might strengthen one another and be built up in the faith of the gospel. The apostle admonishes and warns believers in Christ to put off all manner of evil doings and to embrace and practice all the attributes of love. Jesus Christ is held before us as our all, our life, and the head of the church. Instructions are given to wives, husbands, children, masters and servants, oh how to conduct themselves, and live at peace with one another recognizing Christ as Lord and Master over us all.

This epistle gives warning and instructions on how to live, what to fear, exhortation to grow in all Christian graces, to be thankful and give praise and honor to God through Jesus Christ.

—SUPPLY THE MISSING WORDS—

1. If ye then be ___ with ___ seek those things which are ___.
2. Who hath ___ us from the ___ of ___ and hath ___ us into the ___ of his dear ___.
3. In whom are ___ all the ___ of ___ and ___.
4. For in him ___ all the ___ of the ___ bodily.
5. In ___ we have ___ through his ___, even the ___ of ___.

Joseph L. Cover
Sonora, California

THE PILGRIM

VOL. 6

DECEMBER, 1959

NO. 12

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid!
Star of the East, the horizon adorning,
Guid where our infant Redeemer is laid!

Cold on His cradle the dewdrops are shining;
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and monarch and Saviour of all.

Say, shall we yield Him, in costly devotion,
Odors of Edom and offerings divine,
Gems of the mountain and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid!
Star of the East, the horizon adorning,
Guid where our infant Redeemer is laid.

—Reginald Heber, 1811

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

THE SEED OF ABRAHAM

Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ. Gal. 3: 16.

Know ye therefore that they which are of faith, the same are the children of Abraham. Gal. 3: 7.

From these two statements in Paul's epistle to the Galatians, it is clearly indicated that "The seed of Abraham" is both singular and plural in its meaning. In its first meaning in relation to the promise it is singular and points to Christ. As, "He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ." But in the plural sense it is a vast multitude of people who are called the children of Abraham by reason of their union with Christ.

Not only were the promises made to Abraham and his "seed" but the "seed" itself was a major part of the PROMISE. Gen. 22: 16-18; 17: 2-8, 16, 19; 15: 4, 5.

"Know ye therefore that they which are of faith, the same are the children of Abraham."

These passages of Scripture from the New Testament, with others which we intend to present in this article, are far-reaching in their application, and of great interest to us, because if Christ was the promised "Seed," then all the promised inheritance must be in Christ. For, though there were numerous descendants of Abraham before Christ came, it would not be possible for any of them to be counted as the "promised seed" until the ONE came to whom the promise was made. Nor could any be heir to the promised blessing outside of, or apart from, Christ in whom the promise was made. Gal. 3: 16.

This means that the Gentiles who believe in Christ are also counted "The seed of Abraham," and heirs of

the promise. This relationship is not by natural birth, but is a covenant relationship through faith and is therefore Spiritual, as Abraham's was to God. And, further, if the promised "seed" is singular until Christ, and the inheritance may be obtained only through him, then they who are descendants of Abraham by natural birth must also be united to Christ by faith in order to be counted as children and heirs of the promise.

"Know ye therefore that they which are of faith, the same are the children of Abraham."

This is no doubt the reason Jesus is called "THE FIRSTBORN among many brethren" in Rom. 8:29, and, "THE FIRSTBEGOTTEN" in Heb. 1:6. And is also probably the meaning of Jesus' words to Nicodemus: "Ye must be born again." He was probably as pure-blooded an Israelite as any in his time, but his relation by natural birth to Abraham did not give him an inheritance in the kingdom of God.

God made a covenant with Israel, who were the children of Abraham according to the flesh, at mount Sinai, four hundred and thirty years after the promise, that on condition of obedience to his voice they could be his peculiar people and inherit the Canaan land, as he promised to Abraham. (Ex. 19: 5. But they broke the covenant only a few days after receiving it, when they made a golden calf and worshipped it. Thereby they forfeited any rights which they may have had to the inheritance and would have been destroyed, had it not been for the mediation and intercession of Moses. "Because they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8: 9.

Thereafter they were solely dependent upon the forbearance of God for continuance. God accepted Mose as their mediator, and at the same time instructed him to say to them that God would raise them up a prophet like himself, but with greater authority whom they should hear, and whoever would not hear him would be "destroyed from among his people." That is: They could not be counted as his people. Moses, therefore, was the mediator of the law which became their

"schoolmaster" to bring them to Christ, or a guardian to discipline them until Christ their Redeemer would come. They were in the same transgression as Adam was in Eden, and in the same need of a Redeemer. Christ was the promised "seed of the woman" and "the seed of Abraham in whom all the nations of the earth should be blessed, and was therefore the promised Redeemer of both Jews and Gentiles. And so the apostle Peter, preaching to his own nation, shortly after Pentecost, told them that Christ was that prophet which Moses prophesied would come; and him they should hear. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts. 3: 22-26.

"For there is none other name under heaven given among men, whereby we must be saved." Acts. 4: 12.

The seed of Abraham, in the plural sense, are also called "The children of promise" and "The children of God;" because Abraham had no son, as yet, when the promise was made, and Isaac was a son of promise. Gen. 15: 4,5; 17: 2-8,16,19.

"For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Romans 9: 6-8.

"For it is written that Abraham had two sons, the one by a bondmaid, and the other by a free-woman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar (Hagar). For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which

is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise." Gal. 4: 22-28.

"Is the law then against the promises of God? God forbid: for if there had been a law given which life, verily righteousness should have been by the law, ^{could have given} But the scripture hath CONCLUDED ALL UNDER SIN, that the promise by faith of Jesus Christ might be given to them that believe. . . Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. . . FOR YE ARE ALL THE CHILDREN OF GOD BY FAITH IN CHRIST JESUS. For as many as have been baptized into Christ have put on Christ. . . And if ye be Christ's, THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO THE PROMISE. Gal. 3: 19-29.

"For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to ALL THE SEED; not to that only which is of the law, but to that also which is of the faith of Abraham; WHO IS THE FATHER OF US ALL. (As it is written, I have made thee a father of many nations." Rom. 4:13-17.

"Wherefore then severth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Gal. 3: 19.

"But when the fulness of time was come (the time for the promise to be fulfilled), God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are

(continued on page 252)

THE LAYING ON OF HANDS

No. 2

By J. I. Cover

In the last article on the Laying on of Hands, we have seen the open field of the power conferred on persons to work the ways of good for the benefit, encouragement, and blessing of man, fulfilling the will of God individually and collectively. To counteract this work of grace and blessing, has been established by our common enemy, the work to corrupt, to harm, and cause suffering, by those who come under Satanic influence. How pitiful, terrible and horrible to behold the effects of the laying on of hands in evil ways! The intent seems to be to attempt to force man to act, or permit evil to obtain in their lives and others.

The laying on of hands for evil can be manifest in:

1. To be engaged in lascivious, corrupt, and lustful ways, thereby having pleasure in unrighteousness.
2. In all the ways of cruelty, working sorrow, suffering, and pain upon others.
3. In installing of men or systems, for any sinful work.

We note that as our words can express thoughts of good or evil; so can our actions likewise; and here is the struggle of warfare: the deception and temptation to do both good and evil without restraint, so our warfare comes in the choosing to follow the good as outlined in God's work renouncing Satan and his sinful ways, working by God's help to exclude all acts of evil, any standard short of this falls in the evil way! It is dangerous to use "the laying on of hands" in an evil way, every sinful act must be repented of to be able to enter into the Kingdom of Heaven. Evil actions are habit forming, debasing, and corrupting, bearing on to darkness, despair and second death.

We can choose to turn from all these corrupting ways, and again use our members "to righteousness unto holiness. Rom. 6:19.

Choose well our way of life.

The cruel hands of evil;
The hands of hate and wrong,
Cause suffering keen, and bloody scene,
And life without a song.

They laid their hands on Jesus,
They laid their hands on Paul;
They waged their fight, on saints of light,
Of Christians great and small.

For Satan is their captain,
A roaring lion strong;
With all our foes, and all our woes,
He labors hard and long.

They do the works of evil;
They labor in the night,
They shun the day, and narrow way,
And work against the right.

They joy in evil pleasure;
They laugh at good men true,
In drunken song the whole night long,
Corouse, and sport and spue.

They hasten down the Broadway,
That ends in fateful doom;
At pace so fast, arrive at last,
To fill an empty tomb.

O turn away from evil;
The good is offered free;
Hands work for right, walk in the light,
And ever happy be.

Next: THE RESURRECTION OF THE DEAD

Correction: In the September-October Pilgrim,
page 199, verse 5, line 2, saber instead of sober.

Sonora, Calif.

JESUS WAS BOTH HUMAN AND DIVINE

The title of this article is a seeming paradox. How could it be true? How could any man be both human and yet divine? God is divine. We have no trouble fathoming that truth. His divinity is attested by His attributes of omniscience and omnipotence. Our Christian experience confirms such facts. God to us is all knowing. He has searched out our secret sin. He knoweth our frame, He remembers that we are dust. His concern is for each of us. His love seeks out each individual upon this earth. He knoweth the sparrow's fall. Our God's servants prove His divinity. As God's servants we are also conscious of His power. The countless prayers of Christendom arise to Him and are answered at a seeming flick of the finger. He rules the world, kingdoms rise and fall at His nod, and all powers are ordained of God. Yes, we can easily recognize the divinity of God.

And we can well recognize ourselves as human. Our many errors, our everpresent frailties, are frequent reminders to this effect. The humiliation that comes when we fail in a particular phase of our Christian living serves as a sharp reminder of our own human weaknesses.

Yes, we can easily apply the word, "human," to ourselves, and the word, "divine," to God, but it is difficult for us to see these two words being used to fully describe a single person. Yet they do. Jesus was human. God placed Him on this earth 2,000 years ago to live a human life. And He did. For thirty-three years He maintained the characterization decreed by God. He lived the part. He was human, the supposed son of Joseph, the offspring of the Virgin Mary. And yet He was divine. He was God. He, Himself, said, "I and my Father are one.." God acknowledged that Sonship. He said upon different occasions, words to this effect: "This is my Son, listen to Him."

Now the writer does not intend to explain how such a dual role was possible, laying before the reader a carefully worded exposition of this deep truth that would

simplify it in our minds forever. Norwood in his book, *The Man Who Dared to Be God*, presents the insipid explanation that Jesus developed wonderful powers and used them because He found God. I believe He was God. I do not believe He had to find God. I do not have to find myself. I know where I am. And neither did Christ have to find God.

Miller in writing on this subject seems even weaker than the above. While speaking of the virgin birth of Christ, he backpedals furiously away from stating that Christ was miraculously conceived by the Holy Ghost. He draws with haste away from the virgin birth by saying, "It is because the evidence is not clear and strong that we must leave the matter in abeyance, to say the least."

We would not run from this question of whether Jesus was truly the Son of God. We would not argue it. We simply believe that He was the Son of God. We believe that He was God incarnate. The miraculous conception we cannot explain in terms that will satisfy the biologist of today, yet we believe it. Let others who classify themselves as theologians debate the fine points of the matter. I do not have to fully comprehend the internal combustion engine to drive a car, and neither do I demand that God clarify with me all the fine points of His plan for my salvation before I accept it. To me Christ's divinity is a truism. I believe that God gave His only begotten Son so that I might believe. And I believe that Son lived on this earth for thirty-three years as a human being tempted in all points as we are.

The most interesting part of this thought area is not the presentation of legalistic proof that Christ played the dual roles of both God and man. It is most interesting, however, to look at the life of Christ and notice how these two forces, that of being divine, that of being human, revealed themselves in His daily living. It is indeed interesting to see how these two forces pulled and tugged at His heartstrings.

Christ was human. Recall the emotions He felt and expressed. Think, for example, of the emotion, sorrow. Jesus knew sorrow. He wept outside the tomb of Lazarus.

Tears flowed down those sun-tanned cheeks because a man had died whom He loved dearly, because a crowd stood by who doubted His power.

We hear today of man's frustrations. Christ knew of such emotion. Over Jerusalem He cried out with soul-shaking feeling, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" In Gethsemane's darkest hour He prayed for the cup to be removed from Him if at all possible. For Him to be made sin who knew no sin, there first must come a great frustrating, emotional struggle within His tortured human, yet divine, self. He saw at the climactic close of His earthly life the very men whom He had chosen to be His intimate followers flee from Him. He heard them contest among themselves for power. As a human He certainly knew the bitterness of frustration.

Jesus experienced anger, the soul-quivering anger that righteously comes when one sees that which is good and beautiful being blackened and shamed. And thus with cords fashioned by His own human hands, He drove with vigor the evil from His Father's house.

The parables and illustrations used by Jesus reveal His love of nature. He considered the lilies of the field, the mustard tree, the pearl of great price, the weather-predicting sky, the trusting sheep beneath the shepherd's watchful eye, the budding of the fig leaves, etc. He could look at a field of grain and have its waving beauty remind Him of the need for more disciples who would venture forth as human instruments of a divine plan to spread the Gospel of love to all areas. He viewed nature about Him through human eyes, but His divine connection with God never let Him lose sight of the spiritual glories He had left and was so soon to return to share with His Father.

Our divine, yet human, Leader felt the joy of winning souls. When Matthew left his tax accounts, the fishermen their nets, and when Peter reconsecrated his life on the sand of the shore of the Sea of Galilee, Christ experienced the acme of joy.

The heart of Christ was filled with compassion, deep

and compelling, forceful, and action-provoking. His compassion raised the widow's son, touched blind Bartimaeus' eyes, broke the loaves and fishes for the five thousand, and guaranteed paradise to the thief upon the cross.

The Bible is crammed with incidents and accounts which picture Jesus as being human, a Man of emotions who was stirred by His surroundings and who responded so well and nobly to the earthly environment that encompassed Him for His brief stay in Palestine.

But we thank God that Christ was not simply another great man. We would not rank Him with Mohammed, Confucius, or any other religious leader. We thank God for the divine fire in Christ. No mere human could work the works of Christ, yea, the works of God. Christ displayed His divinity in His numerous miracles, His revealing of man's inner thoughts, His triumph over death, and by the very role He played in God's plan for man's redemption. They speak so graphically of the imbued nature of God. This was God working through Christ His great redemptive work for man. The life of Christ testifies of God, reveals God, was God dwelling among man, the Word made flesh.

Christ did not misuse His divinity as He lived so humanly, so humbly, for us. The fire was not rained down upon the cities of Samaria; the legion of angels were not called to His rescue upon the cross. He could have summoned them by a single consenting thought, but He did not. Christ never let His divinity choose the easy way out of His human perplexities. It is true when His hour was not fully come, He did escape the crowd who sought to stone Him, but when that hour was here, He accepted the cross. He refused to use His divine power to escape human pain, when that pain fitted into God's plan for man's redemption. His divinity could have been used to anesthetize the cross, but it was not. If the temptation occurred to do so, He discarded it quickly for the horror of three hours of human torture upon Golgotha's brown. The physical and mental anguish here displayed has never been equaled.

Yes, Christ was also divine. With Speer we would say,

"Christ was such a Man that He could not have been a mere man. He was a Man so great, so perfect, that He must have been more than just a man. . . . If our Lord was only a man, it is strange that the nineteenth century cannot produce a better one. . . . With nineteen hundred years of His influence upon the world, with advantages possessed by us such as were never dreamed of in His day, if Christ's character was purely human, it ought long ago to have been surpassed, and there ought to be in the world today many men and women who are superior in character to Him."

What statesman, or general, or author, or philosopher could we name that equaled Christ? Whom should we nominate? It is folly to even think seriously upon the question. There is none to equal Christ. The Galilean has never been equaled. He never will be equaled. We cannot match His life, His words, His works. We are human. He was both human and divine.

—Gospel Herald, 1954.

THE SEED OF ABRAHAM—(continued from page 245)

sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Gal.4:4-7.

From these many passages of Scripture, it is clearly evident that the promised "Seed of Abraham" is not of national descent but it is a Spiritual union through Jesus Christ by faith. It includes as many of the national descendants as did, and will, believe in Christ; for a remnant of Old Covenant Israel believed and were the first to enter into this promised relationship through Christ in whom the promise was made. But through this same means the Gentiles may also become the children of Abraham, and heirs of the same promise.

This was the "Mystery" which the apostle Paul says was not made known to the sons of men in other ages, as it was then, in his time, "revealed unto his holy apostles and prophets BY THE SPIRIT; that the GENTILES should be FELLOWHEIRS, and of the SAME BODY, and

PARTAKERS OF HIS PROMISE IN CHRIST BY THE GOSPEL. Eph. 3: 5,6. "That he might reconcile both unto God in ONE BODY by the cross. . . For through him we both have access by ONE SPIRIT unto the Father. Now therefore ye are no more strangers and foreigners, but FELLOW-CITIZENS WITH THE SAINTS, and of the HOUSEHOLD OF GOD. Eph. 2: 16-19.

"For the promise is unto you , and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts. 2: 39. —D.F.W.

THE END OF THE GOSPEL AGE

Commenting on the state of the world in the end of the Gospel age, H.J. Owens makes some significant statements in "The Way of Faith." After portraying vividly both the analogy and identity of dispensational endings, and confirming the same by scriptural quotations and references, he says: These passages, without adding more, plainly show that at His coming there will be much of wailing and mourning. But suppose the world does improve in art, science, commerce, education and discovery; it is shortsightedness, certainly, not to see how superficial and decietful is all this progress, how stimulating to human pride. Greece rose to the pinnacle of culture and philosophy.

We drill our students today on her classics as models of thought and expression. And yet Greece was honey-combed with vice and corruption, and has nearly faded out of national life. All this is true (also) of Rome. Culture and ritualism crucified Christ. The present gain in art, science, education and discovery, may be only a veneering to conceal the form and virus of the anti-christ.

This is a time of vast undertakings, colossal projects, and mighty corporations, when trusts may defy or even control the government; but that cannot be taken as evidence of moral and spiritual improvement of church and world. There seems to be a disposition to avarage up the good and the bad in the world by a general process, by which the triumphs of art and science, the

progress in discoveries and inventions, etc., and so the conclusion is drawn that the world is growing better. That is fallacious and deceptive. We cannot thus avarage together the church and world and moral material.

A developement of art and science is not a growth of righteousness and holiness. A developement is more likely to be a devilment than a moral gain. Indeed some of the acknowledged leaders in science and philosophy are positive infidels, rejecting the Word of God; while others, disclaiming to be infidels, being graduates of the German universities, they throw discredit on some of the fundamentals of Gospel truth. Dr. Buckley said, in speaking of the Epworth League constitution, "The young people are in danger of not attaining vital piety in proportion to the growth of intelligence." The argument from material gain and advancement to piety and holiness lacks the connecting link; and the facts of the case when honestly viewed, are, we think, proof of the opposite fact.

Take one or two facts.

The magnificent temple built by Herod, flashing with splendor, served by a gorgeous ritual, and yet the Jews so terribly apostatized as to reject and to crucify their own Messiah.

"The world by wisdom knew not God," nor will it ever know God by that means. The boasted civilization, developement and ritualism of the present day are not proofs of moral developement. The chief seat of the trouble is not in the head, but in the heart. "which is deceitful above all things and desperately wicked." But we are directed to the great gains of these centuries: general refinement, the public charities, the wonderful means of communication, missionary triumph, etc. But we must remember that refinement and holiness are not the same thing. Art, refinement, and culture does not change Satan into a Saint nor lust into love. The world-spirit is essentially unchanged and unchangeable.

Refinement and culture does not change the carnal mind nor subject it to the will of God.

Vindicator, 1912

THE OLD GOSPEL IN NEW POWER

It is not a new Gospel, not even new methods of spreading it, that we need in order to see sinners saved, but the old Gospel in new power, preach by men "in touch" with God, through whom the life-giving stream can flow. There is much more ability displayed in preaching the Gospel, generally speaking, than in former years; a clearer and fuller Gospel than in days gone by, but there is no use disguising the fact that while the truth is more clearly spoken, there is a great lack of the accompanying power which makes it effectual in the awakening and conversion of sinners.

We do not refer to "manifestations," such as were frequently witnessed in the Irish Revival of 1859-60. These, whatever their cause or effect, are not a necessary accompaniment of Holy Ghost power— but a deep up-breaking of man's natural pride, true conviction of sin, and acknowledgement of it in the presence of God. This humbling of all that man as man boasts of and glories in, by means of the Word is brought home in searching, living power to his conscience and his heart, leading the convicted yet confiding sinner to cast himself wholly on the person and merits of Jesus Christ, trusting Him as Saviour and owning Him as Lord.

Genuine conversion, manifested not so much in lip testimonies and public declarations, or in taking a prominent place in work ostensibly for the Lord, as in a thorough break with the world and its associations, a heart at rest in Christ, delighted to sit at His feet and hear His Word, a desire for communion with Him and His people, and godly life and walk before the world. These are the marks of true conversion.

— "Wholesome Words", selected by Edward Royer.

REPENTANCE

Sin separates from God. Repent—don't just be sorry you are caught. Repent—don't just try to live it down. Behind every sinful act there is a wrong attitude. Repentance really is a joyous experience. It brings joy and peace, freedom from condemnation, pleasure in living in the way of God.—Selected

JUSTIFICATION

(Condensed from the lectures of C. G. Finney, 1848)
(Continued)

The Bible, in almost every variety or manner, represents perseverance in faith, and obedience to the end, as a condition of ultimate justification and final salvation. Let the following passages serve as examples of the manner in which the Bible represents this subject:—

Ezek. 18:24. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

Ezek. 33:13. "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."

Matt. 10:22. "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." (Matt. 24:13.)

I Cor. 9:27. "But I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway."

I Cor. 10:12. "Wherefore let him that thinketh he standeth, take heed lest he fall."

2 Cor. 6:1. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

Col. 1:23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

Heb. 4:1. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. 11. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

2 Pet. 1:10. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

Rev. 2:10. "Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. 11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death. 17. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. 26. And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations; 27.

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father."

Observe, I am not here calling in question the fact, that all true saints do persevere in faith and obedience to the end; but am showing that such perseverance is a condition of salvation, or ultimate justification. The subject of the perseverance of the saints will come under consideration in its proper place.

6. The view of justification which I am opposing is contradicted by the consciousness of the saints. I think I may safely affirm that the saints in all time are very conscious of condemnation when they fall into sin. This sense of condemnation may not subject them to the same kind and degree of fear which they experienced before regeneration, because of the confidence they have that God will pardon their sin. Nevertheless, until they repent, and by a renewed act of faith lay hold on pardon and fresh justification, their remorse, shame, and consciousness of condemnation, do in fact, if I am not much deceived, greatly exceed, as a general thing, the remorse, shame, and sense of condemnation experienced by the impenitent. But if it be true, that the first act of faith brings the soul into a state of perpetual justification, so that it cannot fall into condemnation thereafter, do what it will, the experience of the saints contradicts facts, or, more strictly, their consciousness of condemnation is a delusion. They are not in fact condemned by the moral law as they conceive themselves to be.

7. If I understand the framers of the Westminster Confession of Faith, they regarded justification as a state resulting from the relation of an adopted child of God, which state is entered into by faith alone, and held that justification is not conditioned upon obedience for the time being, but that a person in this state may, as they hold that all in this life in fact do, sin daily, and even continually, yet without condemnation by the law, their sin bringing them only under his fatherly displeasure, and subjecting them to the necessity of repentance, as a condition of his fatherly favor, but not as a condition of pardon or of ultimate salvation. They seem to have regarded the child of God as no longer under moral government, in such a sense that sin was imputed to him, this having been imputed to Christ, and Christ's righteousness so literally imputed to him that, do what he may, after the first act of faith he is accounted and treated in his person as wholly righteous. If this is not antinomianism, I know not what is; since they hold that all who once believe will certainly be saved, yet that their perseverance in holy obedience to the end is, in no case, a condition of final justification, but that this is conditioned upon the first act of faith alone. They support their positions with quotations from scripture about as much in point as is common for them. They often rely on proof-texts that, in their meaning and spirit, have not the remotest allusion to the point in support of which they are quoted. I have tried to understand the subject of justifi-

cation as it is taught in the Bible, without going into labored speculations or to theological technicalities. If I have succeeded in understanding it, the following is a succinct and a true account of the matter:

The Godhead, in the exercise of his adorable love and compassion, sought the salvation of sinners, through and by means of the mediatorial death and work of Christ. This death and work of Christ were resorted to, not to create, but, as a result of, the merciful disposition of God and as a means of securing the universe against a misapprehension of the character and design of God in forgiving and saving sinners. To Christ, as Mediator between the Godhead and man, the work of justifying and saving sinners is committed. He is made unto sinners "wisdom, righteousness, sanctification, and redemption." In consideration of Christ's having by his death for sinners secured the subjects of the divine government against a misconception of his character and designs, God does, upon the further conditions of a repentance and faith that imply a renunciation of their rebellion and a return to obedience to his laws, freely pardon past sin, and restore the penitent and believing sinner to favor, as if he had not sinned, while he remains penitent and believing, subject however to condemnation and eternal death, unless he holds the beginning of his confidence steadfast unto the end. The doctrine of a literal imputation of Adam's sin to all his posterity, of the literal imputation of all the sins of the elect to Christ, and of his suffering for them the exact amount due to the transgressors, of the literal imputation of Christ's righteousness or obedience to the elect, and the consequent perpetual justification of all that are converted from the first exercise of faith, whatever their subsequent life may be—I say I regard these dogmas as fabulous, and better befitting a romance than a system of theology.

But it is said, that the Bible speaks of the righteousness of faith. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith."—Rom. 9:30. "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3:9. These and similar passages are relied upon, as teaching the doctrine of an imputed righteousness; and such as these: "The Lord our righteousness;" "Surely, shall one say, in the Lord have I righteousness and strength." By "the Lord our righteousness," we may understand, either that we are justified, that is, that our sins are atoned for, and that we are pardoned and accepted by, or on account of the Lord, that is Jesus Christ; or we may understand that the Lord makes us righteous, that is, that he is our sanctification, or working in us to will and to do of his good pleasure; or both, that is, he atones for our sins, brings us to repentance and faith, works sanctification or righteousness in us, and then pardons our past sins, and accepts us. By the

righteousness of faith, or of God by faith, I understand the method of making sinners holy, and of securing their justification or acceptance by faith, as opposed to mere works of law or self-righteousness. *Dikaiousune*, rendered righteousness, may be with equal propriety, and often is, rendered justification. So undoubtedly it should be rendered in I Cor. 1:30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The meaning here doubtless is, that he is the author and finisher of that scheme of redemption, whereby we are justified by faith, as opposed to justification by our own works. "Christ our righteousness" is Christ the author or procurer of our justification. But this does not imply that he procures our justification by imputing his obedience to us.

The doctrine of a literal imputation of Christ's obedience or righteousness is supported by those who hold it, by such passages as the following: Rom. 4:5,8. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." But here justification is represented only as consisting in forgiveness of sin, or in pardon and acceptance. Again, 2 Cor. 5:19, 21. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." Here again the apostle is teaching only his much loved doctrine of justification by faith, in the sense that upon condition or in consideration of death and mediatorial interference and work of Christ, penitent believers in Christ are forgiven and rewarded as if they were righteous.

(Justification concluded next issue.)

OBEDIENCE

"Behold to obey is better than sacrifice, and to hearken than the fat of rams,"

Serving and giving sometimes comes easier than a loving obedience to Christ. We want to give our earthly things but withhold ourselves from Him. Self wants to be saved by giving things. It wants to preserve its own self-righteousness, power, influence, and wisdom. It is human and worldly to want to give everything to God but our own inward selves.

Yet there is no other way than the way of loving obedience to the will of Christ. It is the hard way, and the narrow way. Only a few will find it. But on this way you will find the footprints of the Saviour.

—Selected

Historical

DISCIPLINE OF THE PRIMITIVE CHURCH

Excommunication was the oldest weapon of ecclesiastical authority. Doubtless, every society has the right to expel its unworthy members; and this right was of extreme use to the first Christians, as it gave them frequent opportunities of exhibiting to the heathen world the scrupulousness of their moral purity. But afterwards we know how dangerous and engine it became when wielded by weak or passionate individuals, and directed by caprice, or interest, or ambition.

The question has been greatly controverted, whether an absolute community of property ever subsisted in the Church. That it did so, is a favorite opinion of some Roman Catholic writers, who would willingly discover, in the first apostolical society, the model of the monastic system; and the same, to its utmost extent, has been partly asserted, and partly insinuated by Gibbon. The learned argument of Mosheim disposes us to the contrary belief; and if the words of Scripture in one place should seem to prove that such community did actually exist among the original converts in the Church of Jerusalem, we are obliged to infer from other passages, not only that it did not universally prevail as one law of the whole Church, but that it gained no favor or footing in the several Churches which were founded elsewhere. This inference is generally confirmed by the uninspired records of Christianity; and it is indeed obvious that a society of both sexes, constituted on that principle, could not possibly have had a permanent existence. The truth appears to be this, that the ministers of religion, and the poorer brethren, were maintained by contributions perfectly voluntary, and that a great and general intercourse of mutual support and charity prevailed, as well among the various Churches, as among the members of each.

It is probable that the ceremonies of religion had somewhat outstripped their primitive simplicity, even

before the conclusion of the second century. Some additions were introduced even thus early, out of a spirit of conciliation with the various forms of Paganism which were beginning gradually to melt into Christianity; but they were seemingly different in different countries; and it is not easy, or perhaps very important, to detect them with certainty, or to enumerate them with confidence. We shall, probably, recur to this subject at some future period, when we shall have stronger light to guide us.

The first Christians were unanimous in setting apart the first day of the week, as being that on which our Saviour rose from the dead, for the solemn celebration of public worship. This pious custom was derived from the example of the Church of Jerusalem, on the express appointment of the Apostles. On these occasions, portions of Scripture were publicly read to the people from the earliest age.

The two most ancient feasts of the Church were in honor of the resurrection of Christ, and of the descent of the Holy Spirit. At a period when belief must almost have amounted to knowledge, the first Christians, the companions of the Apostles, perhaps the disciples of our Saviour himself, were so seriously and practically earnest in their belief, and so satisfied of the generality of that belief, in the truth of those two mighty miracles, which have presented, perhaps, the greatest difficulties to the skeptical inquirers of after ages, as to establish their two first festivals in solemn commemoration of them.

We find no mention of any public fast, except on the day of the crucifixion. The superstitious multiplication of such acts or mistaken devotion was the work of a later age.

Christian schools existed in the second century, as well at Rome, Ephesus, and Smyrna, as at Alexandria; they were conducted on the model of the schools of philosophy, and even the terms, by which the different classes of the faithful were designated, were borrowed from these latter. There appears to have been as yet no costume peculiar to the ministers of religion. The

bishops usually adopted the garb of the heathen philosophers.

CREEDS. The first Christians used no written Creed; the Confession of Faith, which was held necessary for salvation, was delivered to children or converts by word of mouth, and entrusted to their memory. Moreover, in the several independent Churches, the rule of faith was liable to some slight changes, according to the opinion and discretion of the Bishop presiding in each. Hence it arose, that when the creeds of those numerous communities came at length to be written and compared together, they were found to contain some variations; this was natural and necessary; but when we add that those variations were for the most part merely verbal, and in no instance involved any question of essential importance, we advance a truth which will seem strange to those who are familiar with the angry disputations of later ages. But the fact is easily accounted for,—the earliest pastors of the Church drew their belief from the Scripture itself, as delivered to them by writing or preaching, and they were contented to express that belief in the language of Scripture. They were not curious to investigate that which is not clearly revealed, but they adhered firmly and faithfully to that which they knew to be true therefore their variations were without schism and their differences without acrimony. The creed which was first adopted, and that perhaps in the very earliest age, by the Church of Rome, was that which is now called the Apostles' Creed, and it was the general opinion, from the fourth century downwards, that it was actually the production of those blessed persons assembled for that purpose; our evidence is not sufficient to establish that fact, and some writers very confidently reject it. But there is reasonable ground for our assurance that the form of faith which we still repeat and inculcate was in use and honor in the very early propagation of our religion.

—Waddington's History of the Church

DIVINE LOVE

Love divine, all love excelling,
Joy of heaven, to earth come down;
Fix in us thy humble dwelling;
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love thou art;
Visit us with Thy salvation,
Enter every trembling heart.

Breath, O breathe Thy loving Spirit
Into every trembling heart;
Let us all in Thee inherit,
Let us find the promised rest;
Take away our power of sinning,
Alpha and Omega be,
End of faith, as its beginning,
Set our hearts at liberty.

Come, Almighty to deliver,
Let us all Thy life receive;
Suddenly, return, and never,
Never more Thy temple leave.
Then we would be always blessing;
Serve Thee as Thy hosts above;
Pray and praise Thee without ceasing;
Glory in Thy perfect love.

Finish then, Thy new creation,
Pure and sinless may we be;
Let us see Thy great salvation
Perfectly restored by Thee;
Changed from glory into glory,
Till in heaven we take our place;
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

—Charles Wesley, 1740

BIBLE STUDY
—FIRST THESSALONIANS—

According to scholars the First Epistle of Paul the Apostle to the Thessalonians is the earliest of our New Testament writings having been written about A.D. 52.

Acts 17 tells how Paul preached Jesus and the resurrection in the synagogue at Thessalonica and in response to his preaching some Jews and a great multitude of Greeks believed but the unbelieving Jews, moved with envy, incited a riot and compelled Paul to leave the city after three sabbath days. These believers composed the church to which this letter is addressed.

The central theme of this epistle to the young church is Paul's heartfelt concern for their spiritual welfare. In view of their persecution and the short time the apostle was with them it is understandable that he would be concerned about them. His desire was to visit and further establish them but Satan hindered him from doing this so he finally sent Timothy to see how they were doing. It was a great joy and comfort to Paul when Timothy returned with the good tidings of their faith and charity.

The passage concerning the time and nature of Christ's return is perhaps the outstanding part of this book. This and the many practical exhortations apply as well in our day as they did nineteen hundred years ago.

Paul commended the Thessalonians highly and says they were in God the Father and in the Lord Jesus Christ; they were elect of God; they were examples to and well spoken of by those abroad; they were all children of light and of the day; and they were delivered from the wrath to come.

—QUESTIONS—

1. Where had Paul been before coming to Thessalonica?
2. What was the shameful treatment he received there?
3. Where was Paul when he wrote First Thessalonians?
4. What signs will herald our Lord's return?

Harold Royer
Elkhart, Indiana